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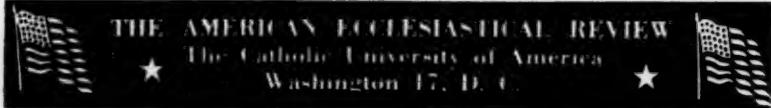
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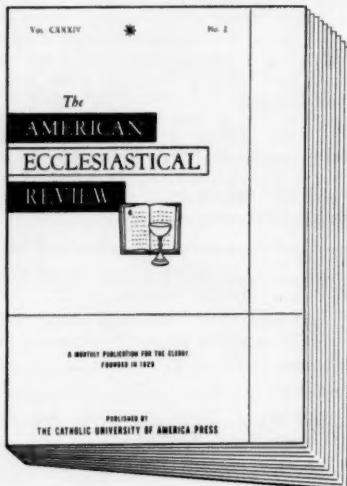
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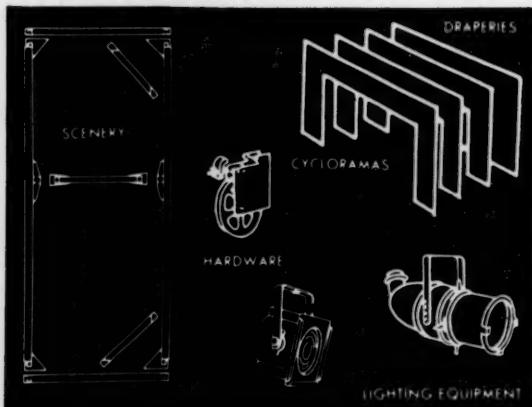
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THE FACULTY IN CATHOLIC COLLEGES FOR WOMEN

By Sister M. St. Mel Kennedy, O.S.F.*

IT HAS BEEN ESTIMATED that by 1970 there will be an enrollment of over 6,000,000 college students—a situation which will necessitate the addition of 500,000 new college teachers, a group of about twice the present total teaching force. According to the American Council on Education, "The demand for teachers will become especially acute in the middle 1960's when children who reflect the dramatically increased birth rate of 1946 and later years will reach college age."¹

With this situation confronting American higher education, college and university administrators are beset with problems which become more acute with each passing year. Where will these new college teachers be obtained? How will it be possible to avoid deterioration in the quality of teaching staffs when teachers of only ordinary ability will be in great demand? What is the desirable preparation for most college teachers? Is it feasible to maintain the present student-faculty ratios and teaching loads? In what fields of instruction will the shortage of college teachers be felt most keenly? How can institutions be staffed with the needed number of competent teachers unless financial resources are vastly expanded?

Everyone concerned should be made aware of these pressing problems. Administrators must possess data to support their demand for more and better qualified instructional personnel and for their budgetary proposals to boards of control and legislative bodies. Teachers and counselors need up-to-date information for meaningful counseling in the area of occupational choice. Students themselves must be provided with pertinent facts concerning the opportunities, limitations, requirements, and probable competition in the college teaching profession.

In order to acquire the necessary information and to examine the alternatives intelligently, the first step is to know with some precision the constituency and level of training of the present faculty and its

* Sister M. St. Mel Kennedy, O.S.F., Ph.D., is the dean of Holy Family College, Manitowoc, Wisconsin.

¹ American Council on Education, *College Teaching as a Career* (Washington, D. C.: American Council on Education, 1958), p. 20.

distribution among the various fields of instruction. The author is particularly interested in this situation as it exists in Catholic colleges for women; therefore, the data presented here were secured from the 1959-1960 catalogues of ninety-three Catholic colleges for women which have been regionally accredited. Since there are approximately from 100 to 110 regionally accredited four-year Catholic colleges for women in the United States, the number studied here takes into consideration a large percentage of this particular group. In a sense, this is a report on current practice, though it is possible that some practices will vary from the stated or printed policies. The sampling from the catalogues included over 4,500 college teachers who, as far as could be determined by the listing, were employed as full-time instructors at their particular institutions last year. To facilitate interpretation, the investigator arranged the data in the following ways: (a) a distribution of full-time faculty members according to four categories; (b) a distribution of faculty members according to field of instruction; (c) a distribution of faculty members according to highest degree held; (d) a distribution of faculty members according to the four customary ranks; (e) a distribution of faculty members according to the highest degree and academic rank. The first four distributions give an over-all picture of faculty constituency and level of training, while the last presents the relationship between the level of preparation and academic rank.

CONSTITUENCY OF FACULTY

Table 1 gives a summary of the total full-time faculty members in the 1959-1960 catalogues of the participating colleges according to the various categories of teachers employed.

It seems significant that 31 per cent of the total faculty in Catholic

TABLE 1
DISTRIBUTION OF FACULTY MEMBERS IN 93 CATHOLIC
COLLEGES FOR WOMEN IN 1959-1960

Category	Number	%
Sisters	2,978	63
Laywomen	899	19
Laymen	561	12
Priests	258	6
Totals	4,696	100

colleges for women consists of laymen (12 per cent) and lay-women (19 per cent). The fact that most of the Catholic colleges and universities have a large number of lay persons on their teaching and administrative staffs is not fully realized by either Catholic or non-Catholic groups.

FIELDS OF INSTRUCTION

What is the distribution of these faculty members among the various disciplines in Catholic colleges for women? The distribution among twenty-eight major teaching fields of more than 4,500 college teachers is shown in Table 2. Honorary professors and lecturers are not included in the listing; nor are those instructors included who teach in broad fields such as fine arts (6), the humanities (11), and science (12).

The fields of instruction are listed according to the highest totals in each field, with laymen, laywomen, sisters, and priests listed by number and by percentage based on the total number of teachers in each one's particular group. The data reveal facts that are surprising in some instances and expected in others. As expected, the liberal arts dominate the curricula of this group of Catholic colleges, while the greater number of professional subjects appears at the end of the list with the number of faculty members dwindling to three in the last area mentioned. The field of English has the largest total of all teachers, with music, modern languages, and education claiming second, third, and fourth places, respectively. Though it is no surprise to see the fine arts represented in these colleges, it is startling to note that of the total number of laymen employed in these colleges the largest number teach in the fields of music, art, and speech. It is interesting to discover that religious make up more than 75 per cent of the science and mathematics teaching force, 69.5 per cent of all home economics teachers, 75 per cent of all journalism teachers, and 81 per cent of all business education instructors. It is to be expected that 89.2 per cent of all physical education teachers are laywomen.

In view of the acute national shortage of qualified teachers in the field of physical science, social science, mathematics, foreign languages, and business,² administrators of Catholic colleges should be aware of

² Research Division of the National Education Association, *Teacher Supply and Demand in Universities, Colleges, and Junior Colleges, 1957-58 and 1958-59* (Washington, D. C.: National Education Association, June, 1959), p. 23.

TABLE 2
 DISTRIBUTION OF FULL-TIME COLLEGE TEACHERS IN
 93 CATHOLIC WOMEN'S COLLEGES ACCORDING
 TO FIELD OF INSTRUCTION

Field	Total No.	Total %	Laymen No.	Laymen %	Laywomen No.	Laywomen %	Sisters No.	Sisters %	Priests No.	Priests %
English	477	10.20	41	7.31	72	8.09	360	12.09	4	1.55
Music	410	8.77	73	13.01	59	6.63	277	9.30	1	.39
Modern Languages	397	8.49	32	5.70	118	13.26	240	8.06	7	2.70
Education	370	7.91	30	5.35	51	5.73	286	9.60	3	1.15
Social Studies	289	6.18	73	13.01	42	4.72	161	5.41	13	5.04
Biology	241	5.13	29	5.17	44	4.94	167	5.61	1	.39
Philosophy	234	5.01	53	9.44	11	1.24	93	3.12	77	29.85
History	233	4.98	48	8.55	19	2.13	164	5.51	2	.78
Theology	228	4.88	5	.89	2	.22	80	2.69	141	54.65
Chemistry	213	4.56	29	5.17	28	3.15	156	5.24		
Nursing Education	212	4.53	2	.36	105	11.80	105	3.53		
Art	191	4.09	32	5.70	36	4.04	123	4.13		
Home Economics	183	3.91	1	.18	56	6.29	126	4.23		
Mathematics	176	3.76	20	3.56	19	2.13	136	4.57	1	.39
Speech, Drama	140	2.99	32	5.70	45	5.06	63	2.12		
Classical Languages	134	2.87	8	1.43	11	1.24	114	3.83	1	.39
Business Education	122	2.61	7	1.25	19	2.13	96	3.22		
Physical Education	119	2.55	1	.18	106	11.91	12	.40		
Psychology	98	2.10	18	3.21	15	1.69	59	1.98	6	2.33
Physics	80	1.71	12	2.14	5	.56	62	2.08	1	.39
Library Science	57	1.22			10	1.12	47	1.58		
Secretarial Science	30	.64			10	1.12	20	.67		
Medical Tech.	21	.45	8	1.43	9	1.01	4	.13		
Journalism	20	.43	3	.53	2	.22	15	.50		
Accounting	8	.17	3	.53			5	.17		
Med. Record Lib. Sci.	7	.15			3	.34	4	.13		
Radiological Tech.	3	.06	1	.18			2	.07		
Social Work	3	.06			2	.22	1	.03		
Totals	4,696		561		899		2,978		258	

the necessity of training religious in these particular areas in order that Catholic liberal arts colleges may continue to be staffed by qualified teaching personnel. Indeed, this may be the primary source of supply in the future, since, in a recent study of teacher supply and demand, it was the opinion of almost 30 per cent of institutions of higher education in America that the womanpower pool should be and must be explored more fully as a source of university and college teachers. Their reports would seem to indicate that women may well

become a major factor in meeting the present critical shortage of competent teachers of mathematics, chemistry, physics, social science, English, and foreign languages.³

FACULTY DEGREES

The distribution of degrees among faculty members in Catholic colleges for women during 1959-1960 is shown in Table 3.

TABLE 3
DISTRIBUTION OF DEGREES AMONG FACULTY MEMBERS
IN 93 CATHOLIC COLLEGES FOR WOMEN

Degrees	Number	%
Doctor's degrees	1,183	25.2
Master's degrees	2,601	55.2
Bachelor's degrees	801	17.1
Other degrees	73	1.6
No degree	38	.9
Totals	4,696	100.0

The classification of doctoral degrees in this study requires a brief explanation. The term "doctor's degrees" connotes the degrees of Doctor of Philosophy, Doctor of Education, and Doctor of Science, while other doctorates (such as Doctor of Theology, Doctor of Medicine, and Doctor of Dental Surgery) have been classified under "other degrees."

The author is well aware of the limitations of the statistical data which are presented here regarding faculty competence as based on degrees. The possession of a doctorate is not a well-defined measure of scholarly maturity and does not represent the same level of accomplishment for each instructor. Too, many college teachers with Master's degrees are engaged in additional graduate study; therefore, these staff members have not ended their formal education. Conclusive evidence of faculty quality would certainly be based on a great many intangible factors as well; however, the majority would agree that degrees have some relation to faculty competence. All colleges and universities regard such qualifications as an important factor in the selection and promotion of the teaching personnel and

³ *Ibid.*

insist that a high level of training be possessed by the faculty as a whole.

Over one-half of the teachers included in this survey (55.2 per cent) hold Master's degrees while one-fourth (25.2 per cent) have attained the doctoral level. It is significant, then, that 80.4 per cent of the total faculty possess a degree above the level of the bachelor's degree. These data compare favorably with a study published by the American Council on Education in 1958 in which it was stated that 37 per cent of all faculty members in American four-year colleges possess a doctorate, while 38 per cent hold a Master's degree.⁴ This would indicate that on the national level only 75 per cent of full-time faculty members hold Master's and Doctor's degrees.

The percentage of faculty members holding the various degrees is undergoing a radical change in the present crisis of teacher shortage. In a recent study published by the research division of the NEA, interesting statistics in this regard were found.⁵ In 936 American colleges and universities the percentage of newly employed full-time teachers holding doctoral degrees dropped from 31.4 per cent in 1953-54 to 23.8 per cent in 1958-59. Of equal concern is the fact that the employment of new full-time teachers at the bottom of the scale, i.e., below the Master's degree, has not been checked. Starting with 18.2 per cent in 1953-54, this group increased to 20.8 per cent in 1958-59. This means, then, that only one-quarter of the new college teachers have earned Doctor's degrees, while one-fifth of these new teachers have less than a Master's degree.

An example of this same trend may be seen in an unpublished report of the North Central Association's Commission on Research and Service.⁶ The data reveal that in a stratified random sample of NCA colleges and universities 27 per cent of the new faculty members of a recent year possessed doctorates, while all but 10 per cent held at least a Master's degree. The report stated that to the limited extent that national data are available for comparison, there is strong likelihood that the new faculty members who participated in this study are representative of new faculty members in similar institu-

⁴ American Council on Education, p. 16.

⁵ Research Division of the NEA, pp. 22-23.

⁶ Harlan R. McCall, "Problems of New Faculty Members in Colleges and Universities" (Unpublished report of the North Central Association of Colleges and Secondary Schools, Michigan State University, 1961), p. 10.

tions of higher education throughout the country. A continuation of this trend has sobering implications for the quality of instruction in all types of institutions of higher education.

ACADEMIC RANK

Table 4 presents a distribution of the total number of full-time faculty members in each of the four customary ranks. Since rank was assigned to instructional staff members in only 71 of the 93 accredited Catholic colleges studied here, the total number of faculty members included in the table dropped from 4,696 to 3,227.

TABLE 4
DISTRIBUTION OF FULL-TIME FACULTY MEMBERS IN
71 CATHOLIC COLLEGES FOR WOMEN ACCORDING
TO ACADEMIC RANK

Rank	Total		Laymen		Laywomen		Sisters		Priests	
	No.	%	No.	%	No.	%	No.	%	No.	%
Professor	779	24.1	65	16.2	72	10.9	596	28.9	46	42.6
Asso. Prof.	577	17.9	78	19.4	79	12.0	409	19.9	11	10.2
Ass't. Prof.	769	23.8	109	27.1	152	23.1	479	23.3	29	26.8
Instructor	1,102	34.2	150	37.3	356	54.0	574	27.9	22	20.4
Totals	3,227		402		659		2,058		108	

The four ranks listed in Table 4 were employed universally in the colleges studied. With the exception of the rank of Instructor, the distribution of the total faculty members among the four ranks is quite well divided; the distribution of the sisters among the four ranks is the most evenly balanced of all groups. The data themselves do not suggest the reason for this balance.

ACADEMIC RANK AND DEGREES

Table 5 shows the percentages of faculty members possessing the Doctor's, Master's, or Bachelor's degree as they are distributed among the four academic ranks. An analysis of this table brings to light many interesting factors in the relationship between rank and faculty training in Catholic colleges for women. The pattern is quite clear. With each step upward in rank, the level of faculty training also rises. While the totals at the bottom of the chart show that only 28 per cent of the total faculty possess Doctor's degrees, it is interesting to

TABLE 5

DISTRIBUTION OF FULL-TIME FACULTY MEMBERS IN
71 CATHOLIC COLLEGES FOR WOMEN ACCORDING
TO RANK AND DEGREE

Rank	Total	Ph.D.		M.A.		B.A.	
		No.	%	No.	%	No.	%
Professors							
Laymen	65	42	64	22	34	1	2
Laywomen	72	39	54	27	37	6	9
Sisters	596	422	70	165	28	9	2
Priests	46	27	60	12	26	7	14
Totals	779	530	68	226	29	23	3
Associate Professors							
Laymen	78	42	54	30	39	6	7
Laywomen	79	30	38	45	57	4	5
Sisters	409	92	22	304	74	13	4
Priests	11	2	18	7	64	2	18
Totals	577	166	29	386	67	25	4
Assistant Professors							
Laymen	109	27	24	71	65	11	11
Laywomen	152	19	12	123	80	10	8
Sisters	479	62	13	390	81	27	6
Priests	29	1	3	12	41	16	56
Totals	769	109	14	596	78	64	8
Instructors							
Laymen	150	19	12	101	67	30	21
Laywomen	356	20	6	171	48	165	46
Sisters	574	40	7	353	61	181	32
Priests	22	4	18	7	32	11	50
Totals	1,102	83	8	632	57	387	35
Totals	3,227	888	28	1,840	57	499	15

note that 68 per cent of the faculty members in the rank of Professor hold a Doctor's degree, with 29 per cent of the associate professors holding the same degree. In both these ranks, the percentage of instructional personnel holding Doctor's degrees is greater than for the faculty as a whole. It should be observed, however, that the ranks of Professor and Associate Professor are by no means held exclusively by faculty members who possess a doctorate. Over one-fourth (29 per cent) of the professors and 67 per cent of the associate professors hold Master's degrees as their highest degree.

Looking at the picture from another angle, the reader will note that most faculty members with Doctor's degrees (888) are either in the rank of Professor (530) or in the rank of Associate Professor (166); 78 per cent of the faculty members holding doctoral degrees, then, are in one of these two ranks. On the other hand, only 33 per cent (612) of all persons holding Master's degrees and only 9 per cent (48) of those holding a Bachelor's degree appear in these two highest academic ranks. It is clear from this that there is a close relationship between the highest degree held by a faculty member and his academic rank.

CONCLUSION

As has been implied throughout this study, this statistical description of faculty constituency, level of training, and academic rank in a large number of Catholic colleges for women has important implications for the administrators of such colleges. Though the information secured is valuable for future planning, the data furnished should not give rise to false assumptions or invalid inferences. Any judgments in regard to the status of these faculty groups would necessarily be based on further information concerning faculty personnel policies in these particular institutions. Each college must analyze its own institutional situation and set up its own policies, which should be a clear reflection of the major functions of the institution. Every college should have definitive criteria for tenure and promotions—criteria which, in an undergraduate liberal arts college, will place great emphasis on effective teaching and on the teacher's influence on the students.

A consideration of the utmost importance at this juncture is that the college have precise terms of selection and promotion for its personnel. "For without clear terms of appointment the faculty member has no assurance of his appointment beyond the current year, and the institution has no assurance of real stability in its teaching faculty. The most important element is not long terms of appointment but clarity."⁷

If the terms of appointment, promotion, and tenure are clear, any institution is justified in keeping teachers on a probationary status for whatever length of time is determined in the policies. It is

⁷ Lloyd S. Woodburne, *Principles of College and University Administration*, (Stanford, Calif.: Stanford University Press, 1958), p. 55.

incumbent on administrative officers to select the permanent faculty with care. There must be complete certainty that faculty members are adapted to that particular institution and that these teachers will be able to make a continuous contribution during the years of permanent tenure. After the appropriate time of probation, however, staff members should have a complete understanding of what their prospects are in that particular college. The thoughtful consideration of such academic policies and practices at the present time will aid the college administrator in making wise decisions under the stresses and strains of future teacher shortage caused by increased enrollment.

* * *

The Most Reverend John Lancaster Spalding, Bishop of Peoria, writing in the Catholic World (LV, July, 1892, pp. 586-587), made an interesting plea for the establishment of a Catholic educational magazine.

* * *

St. Joseph's Seminary, Yonkers, and Cathedral College, New York City, New York, both institutions of the Archdiocese of New York, were accredited by the Middle States Association of Colleges and Secondary Schools this spring.

* * *

The Third National Conference on Convert Work, sponsored by the Paulist Institute of Religious Research and the Confraternity of Christian Doctrine, will be held, June 27-29, at St. Joseph's Seminary, Yonkers, New York.

* * *

The Eightieth Annual Conference of the American Library Association will be held in Cleveland, Ohio, July 9-15.

* * *

St. Mary's University, San Antonio, Texas, will conduct an in-service institute for high-school mathematics teachers, sponsored by the National Science Foundation, from September 23, 1961, to May 19, 1962. Each participant who is accepted at the institute will receive remission of the tuition for six semester hours of course work, travel allowance on a round-trip basis, book allowance sufficient to cover the cost of texts, and exemption from the usually required fees. Deadline for applications is September 1, 1961.

THE STAGE AS SCHOOL

By Joseph Rafter*

IN THE IMPERIAL AGE OF ROME, art was described by Seneca as imitating Nature. Today, it is a commonplace that life has a way of imitating art. Certainly this is so if in art we include the mass entertainment media of motion pictures, television, and newsstand literature. Few doubt the enormous influence on the conduct of the young exerted by these forms of cultural communication. Unfortunately, fewer still would reflect on that influence without some unease of mind.

The instinctive reaction of elders to the swirling tides of mediocrity and/or immorality in art is to lecture the young on its perils and to urge them to develop a taste for the good, the true, and the beautiful. But the lecture is more easily delivered than its purpose accomplished. Bad money tends to drive out good, in the popular arts as well as in economics.

Basically, the issue reduces to the perennial challenge to excellence—to the development of a discriminating taste, intellectual grasp, and a Christian style of life. On a cultural level, these might well stand as the goals of the Catholic educational system in any age, but their need is more acutely felt in our own time because of its assembly-line approach to creativity and its cash-register standards of criticism.

WEAKNESS OF DRAMA CLUBS

What a school may do to counter these trends will depend, of course, on the age of its students, their general level of competence, and the educational facilities and materials available to the faculty. My own concern has been with high-school boys from the upper strata of ability, and my particular interest and assigned responsibility has been the school's dramatic society.

This is an extracurricular activity often regarded, I am afraid, as of dubious educational value—a kind of social club for that relatively rare species of student with the extroverted personality and a talent for impersonation or entertaining. As organized toward this end, a drama club deserves no more emphasis than that accorded

* Joseph Rafter is director of the dramatic society at Xavier High School in New York City.

any other specialized after-school activity, such as a stamp collectors' club.

I submit, however, that to view the potentials of a high-school dramatic group within these narrow limits is to leave untapped a vein of educational ore that can and will provide a rich cultural reward for a large number of students and, indeed, the school as a whole. If dramatic endeavors have not been so productive in secondary schools, it may well be the logical result of indifferent aim and weak organization.

Surely, the usual high-school approach to dramatics encourages this conclusion. The activity is very often a "club"—in the very tightest sense of the word—to which entry is gained mainly by an elite, and among them leadership is conferred on a few who become the "stars" of the club's productions.

The sole object of the group is, then, to present a play, acceptable to faculty censors, in which the available talent may be shown to best advantage. Most often, the vehicle will be a comedy because this is the quickest way to a young audience's heart and applause, even if the play is poorly done.

Presentation of the play is a social event of note in the school calendar. If the performance is a critical and box-office success—by schoolboy standards—the principal performers depart their triumph with inflated egos to daydream over the choice between Broadway or Hollywood upon graduation.

In the long run, no doubt, the effects of high-school dramatic productions of this order may be harmless, but is that the best we can expect from the activity? Is the hot-house cultivation of a precocious stage poise and a measure of public speaking ability in a few members of the student body to be the net gain educationally from this endeavor?

These questions soon came to the fore when I began working with a high-school dramatic group. My early experiences quickly laid bare the problems and pitfalls that confronted anyone who would alter the situation, but a consideration of the desirable goals of dramatic work, within the possibilities and range of the secondary school, suggested some of the answers.

PLAYS WITH A MESSAGE

We start with the simple proposition that the drama as a form of

literature is not only one of the oldest known to man but also one of the most effective in influencing his mind and will. Why not utilize this inherent efficiency to spread and drive home sound lessons in literature and life to the high-school student body?

I do not mean to suggest that dramatic productions serve as elaborate classroom visual aids, sugar-coated with an entertainment value to make them palatable. A play need not be a mere vehicle for a message or propaganda; eventually, such work defeats itself. But neither must a high-school audience settle for vacuous entertainment.

To put it directly, a play for a high-school audience, like a play for any audience, must say something. It must present some comment on life founded on an experience within the comprehension of the students. It must move their minds, inevitably if almost unconsciously, toward a conclusion. And it must grip and hold their attention. In brief, it must do what serious dramatic art has always attempted—to so galvanize the mind and the emotions of the beholder that he is intuitively and keenly made aware of what it means to be human.

Is this a large order for high-school boys? Undoubtedly, yet from an educational standpoint, nothing less is worth the effort. And my own experience at Xavier High School has been that it is always better to aim slightly above the heads of our young audience and make them reach for a play.

PROBLEMS IN PLAY SELECTION

Specific problems in play selection often seem likely to defeat this noble objective. Professionally produced scripts available and suitable for high-school performances abound. But few are written with all-male casts—or all-female casts either, for that matter. A boys' school is, then, confronted with three choices: (1) it may import girls from another school for female roles, although this may not be feasible or desirable on several grounds; (2) it may have boys impersonate girls, an endeavor inherently unsatisfactory on the stage and psychologically of questionable merit; (3) it may rewrite the play to eliminate female roles or make them into male roles, but this can alter the whole meaning and effect of a play.

Another difficulty—though not a real one—arises out of the decision as to the type of play to produce—comedy or straight drama.

High-school productions run heavily to comedy because this is believed to be what performers and audiences want.

Yet, if an audience is to be enlightened and moved in the sense suggested earlier, then much more is required of a play than gags and slapstick stunts, which invariably produce laughter but provide only the palest kind of an illusion for a genuine theatrical experience. For myself, I believe that tragedy should be alternated with comedy; and comedy should not be considered a "throwaway" kind of entertainment. It is possible to pack a very meaty point in a light package.

WRITING OUR OWN PLAYS

The problems involved in finding suitable scripts for presentation at Xavier led to a rather unusual but quite obvious solution. We wrote our own. I was the principal author of two productions already seen and a third now being readied. As to the artistic merits of the plays, I am hardly entitled to pass judgment, but I will venture to state that as scripts custom-tailored to our performers and our audience, they were eminently satisfactory.

Our first home-grown play was "Over My Shoulder," a satire with a spy thriller plot and a locale in East and West Berlin. In the course of the play, we were able to comment with some effectiveness, I believe, on Communism and freedom.

The second production was a comedy fantasy, "A Matter of Time," in which, through the device of a time machine, the audience is transported back to four different epochs in history for a consideration of the relations of science to humanity.

Currently, we are working on our most ambitious endeavor, one in which I hope the rewards will be commensurately greater. Entitled "More Than A Story," it will consist of three acts in which essentially the same plot is used. The story centers on the actions and reactions of a group of people to the knowledge that a murder is about to be committed. The first act will present the story as it might be done in a classic drama of the non-realistic school. The second act will treat similar events in the form of a comedy mystery, and the third act will be played as farce.

Historically, the great themes of drama are repeated over and over in the master works of all ages. If our own modest production is successful, it will provide its young audience with some understanding of how this is done on the stage and also with some appreciation

of the varieties of dramatic expression and theatrical styles. Needless to say, it will give the cast an even keener awareness of these values.

PROVIDING FOR WIDE PARTICIPATION

It would be appropriate now to turn to the student performers and their place in high-school dramatics. If we seem to have ignored their role in the center of the stage, the slight was intended. The reason stems very pointedly from the criticism voiced earlier of tendencies in many drama clubs.

The function of a high-school dramatic group is not to begin the preparation of anyone for a professional theatrical career. The individual, therefore, must be played down. The drama group exists to serve the purposes of the school and the entire student body. It must become a school organization in every sense, and intensive efforts ought to be made to widen its membership base.

Quite obviously, not every member can or should have a role of equal importance and responsibility. There are spear carriers in every form of human endeavor. But proper organization of the group, a deliberate effort to spread the choicer roles and tasks, and a regular rotation of these assignments can do much to weld a unity of purpose and a widely shared feeling of achievement.

Specifically, we have established a table of organization in which the president of the dramatic society serves as the liaison between the faculty director and the student members. He is responsible for order and discipline at rehearsals, and he may be given some stage director chores of his own. The vice president is in charge of the stage crew and backstage operations. The secretary is responsible for publicity, and the treasurer handles ticket sales and related duties.

In casting, we try to bring fresh faces to the stage, especially in the lead roles. In our current production, for example, there are six principal parts. One is being handled by a boy who has never acted before. Two roles are assigned to performers who have had only minor roles previously.

Large casts are preferable if only to assure ample acting opportunities, but opportunity sometimes can be manufactured. When more than one performance of a play is to be given, the minor roles can be double cast, with one person scheduled for one performance and another for the next. This has the further advantage of developing a

competitive spirit among the rivals in the role and thereby improving their performances.

One special comment on the physical production. It is a temptation, I believe, in high-school productions to make them as simple as possible, so far as sets and costumes are concerned, and to concentrate on the acting performances.

This is unnecessary and undesirable, particularly if the drama group has a large membership. There is no reason why those members who work backstage should not be challenged. Indeed, if they are not kept busy, they will soon lose interest in the proceedings and constitute a drag and a dissension-producing element in the entire effort, for they will simply have nothing to do once their props have been prepared. For this reason, I believe costumers and set workers should attempt the difficult and settle for nothing less than their best effort. Their work will draw deserved attention and praise from an audience.

CATALYST FOR SCHOOL SPIRIT

Apart from its intrinsic cultural value, a thoughtful, well-directed dramatics program serves as a catalyst for student feelings and school spirit, much as a successful athletic team performs this function. And like a football, baseball, or basketball team, the dramatic society can generate wide student interest if properly promoted. For our current play we had eighty boys—nearly 10 per cent of the student body—turn out to read for parts. And this in a school devoted to a strict and demanding academic curriculum!

No measure of our success is greater, however, than the unintended tribute paid in one typical remark. There was a time when others in the faculty or student body would ask me how my play was coming. Now they say: "How is the school play coming?"

* * *

Airborne television will receive major attention for the second consecutive year during a conference workshop in educational media to be held at Indiana University, June 26 to July 7. The two-day conference and workshop will be implemented by 2.5 hours per day of resource information on video tapes telecast from a plane flying at 23,000 feet over Montpelier, Indiana. The telecasts will include typical classroom lessons, demonstrations of follow-up activities, and a tape on the Midwest Program on Airborne Television.

ACTUAL AND EXPECTED READING ACHIEVEMENT IN DETROIT

By Sister Mary Lauriana, C.S.S.F.*

TEACHING EACH CHILD to read to the full power of his capacity is a major objective of every elementary school. To determine whether schools are attaining this goal, comparisons between children's actual reading achievement and their expected achievement based on mental maturity tests are of paramount significance. Such a comparative study was undertaken in 1959-1960 in the Detroit Archdiocesan School System.

PURPOSE OF THE STUDY

The purpose of the study was twofold: (1) to determine the relative reading achievement of bright, average, and slow-learning pupils and (2) to evaluate the effectiveness of the Detroit Archdiocesan reading program.

More specifically, the investigation sought to answer the following questions: (1) How does the reading achievement of fourth-grade pupils in the Detroit Archdiocesan schools compare with the typical performance of fourth-grade pupils as indicated by the national norms for this grade (Actual Grade Placement)? (2) Do fourth-grade pupils in the Detroit Archdiocesan schools read to their maximum potential (Mental Age Grade Placement)? (3) How does the reading performance of fourth-grade pupils in the Detroit Archdiocesan schools compare with that of fourth-grade pupils of a typical nationwide group of pupils in the same grade classification and with identical C.A.'s and I.Q.'s (Anticipated Achievement Grade Placement)?

PROCEDURE OF THE STUDY

Since the fourth grade is the initial phase in post-primary work, it was considered an appropriate level at which to determine whether children in the Detroit Archdiocesan schools are progressing satisfactorily in reading. Sixteen schools with a total enrollment of 724 pupils in Grade IV participated in the study. Pupils ranged from

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"low borderline" to "high superior" in intelligence. Such range, according to Greene, is considered to be a representative sampling of the intellectual range in a typical classroom.¹

In examining the socio-economic vicinity in which these schools were located, the information showed that the test population was highly homogeneous, belonging to the average group. The schools were considered typical of the Detroit Archdiocesan school system.

In 1945 the Detroit Archdiocesan school system initiated a reading skills program on the first-grade level. During subsequent years a committee of teachers under the direction of a reading consultant developed and extended the reading program to grade six. In addition to these basic skills lessons, pupils read a basic reader and library books as essential aspects of the program.

Since the skills program includes some outstanding and unique features, it will be described. It has four major characteristics.

First, a planned series of reading skills exercises is utilized by each teacher. In the primary grades major emphasis is placed on developing word-recognition skills; at the intermediate levels, stress is laid on fact-finding and on organizational and critical thinking skills. Lesson plans are so designed that at each grade level skills are reviewed, presented, and applied. In describing the skills program to the principals, Monsignor Deady, former superintendent of the Detroit Archdiocesan schools wrote:

There is a growing trend to distinguish sharply between reading as a skill and reading as a content subject. Reading as a skill subject is the same as spelling, handwriting, or arithmetic. The focal point is not what is read but the skills that are acquired by such reading. In reading as a content subject, the accent is on the story or selection that is read for its content. To carry that theory into practice, many of our elementary teachers are now using two reading periods per day. Both periods are distinct from each other. The first reading period is for the skills of reading, and the second reading period is in the content of reading. There is a growing realization among teachers that the two things cannot be done in the same period.²

¹ Harry A. Greene, Albert N. Jorgensen, and J. Raymond Gerberich, *Measurement and Evaluation in the Elementary School* (New York: Longmans, Green and Co., 1953), p. 266.

² Rt. Rev. Carroll F. Deady, *Principals' Bulletin* (Detroit: Superintendent of the Parochial Schools of the Archdiocese of Detroit, November, 1952). (Mimeographed.)

Second, formal provision is made on the class-time allotment schedule for teaching specific reading skills. The length of the skills periods for the primary grades is sixty minutes daily; for the fourth grade, three forty-minute periods weekly; for the fifth and sixth grades, two forty-minute periods weekly. In the primary grades the children are generally divided into three ability groups, each receiving twenty minutes of instruction daily.

It should be noted that provision is also made on the time-allotment schedule for reading from library books and basal readers. The skills exercises, however, of the basal reading program are not used. The prescribed amount of time devoted weekly to library reading is 40 minutes in all grades; to reading the basal reader, 300 minutes in grades one and two; 240 minutes in grade three; 180 minutes in grade four; and 120 minutes in grades five and six.

Third, the skill selections used in the intermediate grades incorporate content from subject areas such as arithmetic, science, and social studies. The pupils are thus provided with an opportunity to apply the skills learned.

Fourth, reading workshops, demonstrations, conferences, and other types of guidance and supervision in the teaching of reading are provided to assist beginning teachers as well as teachers who are unfamiliar with the program. Objective data for the 724 fourth-grade pupils participating in this investigation were secured from their scores on the *California Short-Form Test of Mental Maturity (Elementary—Grades 4-6, 1957 S-Form)*, administered in October, 1959, and on the *California Reading Test (Form W)*, administered in February, 1960.

Prior to the administration of the tests, the teachers of the sixteen schools selected for participation were not informed about the study. According to principals' and teachers' reports, the prescribed Detroit Archdiocesan reading program was carefully followed in these selected schools. One school, however, deviated from the pattern, since it does not have a first grade.

Fourth-grade teachers of the sixteen schools were requested to submit the following information for each pupil: first name and the initial of his surname, mental age in months (adjusted to the reading achievement test date), and the grade-placement scores for reading vocabulary, reading comprehension, and total reading.

FINDINGS OF THE STUDY

The anticipated achievement grade placement, the mental age grade placement, and the reading achievement grade placement for each of the 724 pupils were computed and recorded. The anticipated achievement score is the grade placement that might be expected of a pupil when compared with pupils of his same chronological age, mental age, and grade placement. The California Anticipated Achievement Calculator was used in obtaining these grade placements. According to the California Test Bureau, the anticipated achievement "is a far more fair and just comparison than single criterion norms, whether nationally or locally obtained."³

The Mental Age Grade Placement was calculated for each pupil by using data obtained from the intelligence test scores and the norms set up in the *California Mental Maturity Test Manual*. The intelligence (M.A.) grade placement (M.A.G.P.) is the mental maturity level at which the pupil is capable of working.

The next step in the analysis of the data was the computing of the first quartile, the median, and the third quartile for each of the total grade placements for the mental age, reading achievement, and the anticipated achievement of the 724 pupils. These data are presented in Table 1.

TABLE 1

MEDIAN AND QUARTILES OF THE ANTICIPATED ACHIEVEMENT
GRADE PLACEMENT, MENTAL AGE GRADE PLACEMENT,
READING ACHIEVEMENT GRADE PLACEMENT
OF THE 724 FOURTH-GRADE PUPILS

Quartile	A.A.G.P.	M.A.G.P.	R.A.G.P.
Upper Quartile	5.9	6.4	7.0
Median	5.1	5.5	6.1
Lower Quartile	4.5	4.6	5.3

A further analysis of these data is graphically presented in Figure 1 showing the distribution of scores. The reading achievement grade placement scores are indicated by solid lines; the mental age grade placements, dash-and-dot lines; and the anticipated achievement grade placement scores, broken lines and encircled numbers.

When the data obtained through this survey were subjected to

³Ernest W. Tiegs and Willis W. Clark, *Manual California Achievement Tests, Complete Battery Elementary Forms W-X-Y-Z* (Los Angeles: California Test Bureau, 1957), p. 50.

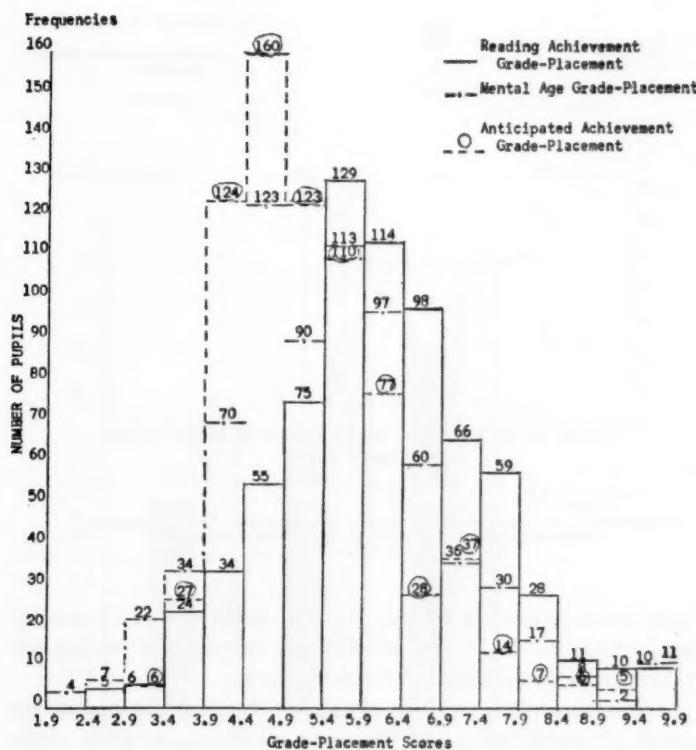


FIGURE 1

READING ACHIEVEMENT GRADE PLACEMENT, MENTAL AGE GRADE PLACEMENT,
AND ANTICIPATED ACHIEVEMENT GRADE PLACEMENT FREQUENCY SCORES
OF 724 FOURTH-GRADE PUPILS

analysis, the following findings were considered to be valid within the limitations of this study. It is to be noted that the writer made no attempt to test statistically the significance of the differences presented here.

On the *California Reading Test*, administered in February, the 724 fourth-grade pupils achieved a median reading grade placement of 6.1. According to national norms the actual grade placement for fourth-graders in February is 4.5. A difference of 1.6 between the national actual grade placement median and the reading achieve-

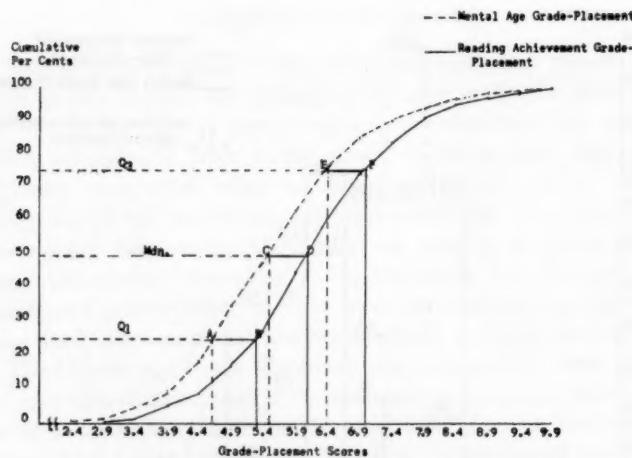


FIGURE 2

OGIVES REPRESENTING READING ACHIEVEMENT GRADE PLACEMENT AND MENTAL AGE GRADE PLACEMENT SCORES MADE BY FOURTH-GRADE PUPILS ON THE CALIFORNIA READING TEST AND THE CALIFORNIA MENTAL MATURITY TEST

ment grade placement median obtained indicates that the fourth-grade pupils of the Detroit Archdiocesan schools were reading one grade and six months above the national norm.

A complete picture of the comparison between the mental age grade placement scores and the reading achievement grade placement scores is presented in Figure 2. Several interesting observations may be made from this figure. Over the entire range of the ogive, the line representing the reading achievement grade placements lies to the right of the one describing the mental age grade placements. The positions of these lines indicate that the 724 fourth-grade pupils scored consistently higher in reading achievement than what was expected of them according to their mental age grade placements.

Differences between the mental age grade placement scores and the reading achievement grade placement scores are indicated by the distances separating the two curves at various levels. A more detailed analysis of the achievement scores is possible by comparing certain points in the distribution. The first quartile, the point on the scale below which lie 25 per cent of the scores, was 5.3 (fifth grade, third month) for the reading achievement and 4.6 (fourth

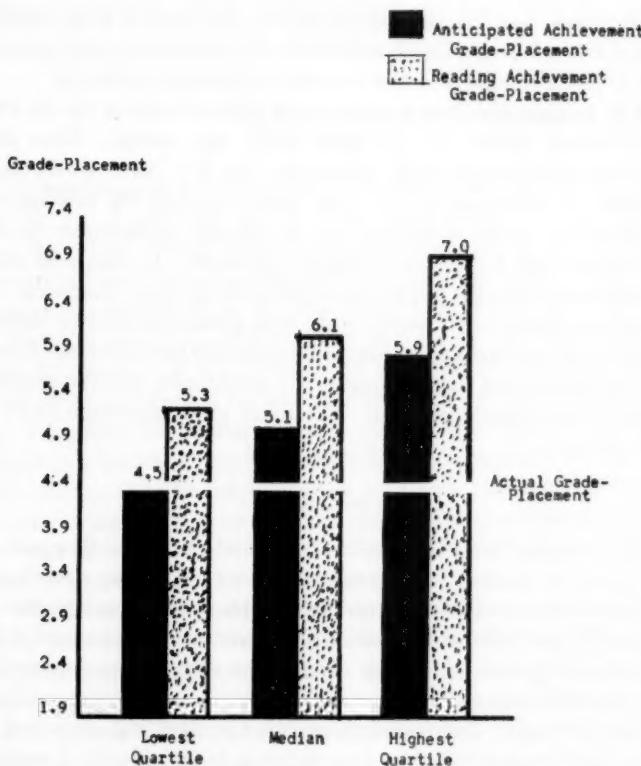


FIGURE 3

MEDIAN AND QUARTILES OF THE READING ACHIEVEMENT GRADE-PLACEMENTS AND THE ANTICIPATED GRADE-PLACEMENTS OF 724 FOURTH-GRADE PUPILS

grade, sixth month) for the mental age grade placement. The difference of 0.7 (seven months) between the reading achievement and the mental age grade placement is shown by line AB. The reading achievement median was 6.1 (sixth grade, first month) and that of the mental age grade placement, 5.5 (fifth grade, fifth month). The difference of .6 (six months) is represented by line CD. The third quartile, indicating a point on the scale below which lie 75 per cent

of the cases, was 7.0 (seventh grade) for the reading achievement and 6.4 (sixth grade, fourth month) for the mental age grade placement. A differential of .6 (six months) is indicated by line EF.

The median anticipated achievement grade placement for the 724 fourth-grade pupils was 5.1 (fifth grade, first month). Since the reading achievement grade placement was 6.1 (sixth grade, first month), a difference of 1.0 (one year) between the anticipated achievement grade placement and the reading achievement grade placement may be considered highly significant. As compared with a national group, the pupils participating in the study surpassed the reading achievement of pupils in the same grade classification having identical C.A.'s and I.Q.'s. Figure 3 graphically presents data related to the anticipated achievement grade placements and the reading achievement grade placement. The actual grade placement (4.5) is also shown.

CONCLUSIONS

It is evident from the results of this study that a well-organized program of teaching reading skills in grades one to four contributes satisfactorily to children's reading progress. The development of word analysis skills and of refined and advanced skills is essential for continuous growth in reading. The success of any program depends on the effectiveness with which material has been co-ordinated from grade to grade. The reading program described and evaluated in this study stresses skills but does not exclude individualized reading or reading from basal readers and supplementary books. These two phases complement the skills program.

Since a close relationship between reading achievement and mental age is a good indicator of the quality of instruction and the effectiveness of a reading program, it may be concluded that the Detroit Archdiocesan reading program attains its goal. Not to continue the improvement and the extension of the program would indicate a lack of appreciation for results. The Detroit Archdiocesan school system, therefore, plans to extend its current reading curriculum to the seventh and eighth grades, building on the solid foundation of the preceding grades, one to six.

EDUCATING THE MEMBERS OF THE MYSTICAL BODY

By Rev. Anthony F. Sapienza, S.J.*

THE WRITERS AND PHILOSOPHERS of pagan Greece and Rome wrote of the art of education in the most noble terms. Today, hardly any state, even though it be pagan or materialistic in outlook, fails to concern itself with the education of its young members. This, the former did and the latter do on a purely natural level.

Catholic education, however, like the Church and the Christian who belongs to it, is raised to a higher level. While denying nothing that serves to enlighten the human mind in its pursuit of knowledge or strengthen the human will in its struggle against evil, the Catholic educator knows that merely human means will not suffice. He and the child he has to educate have been raised to the supernatural order and it is on this level that he has to achieve his aims.

What then is Catholic education? What is the Catholic school-teacher's role in such a kind of education?

The Doctrine of the Mystical Body, I believe, can serve to highlight this role of the Catholic teacher in the Church. Through baptism, both the educator and the child to be educated belong to the same supernatural society. They are not strangers. They are not just neighbors. They are one in Christ. Surely this great truth is to influence mutual contact if it is to be as fruitful as the Church intends it to be. Recent Pontiffs have more than once emphasized this. Indeed the problem is to be examined in the light of their teaching. What do the Roman Pontiffs think of Catholic education in general? And what is their idea of a Catholic teacher today?

CHRISTIAN EDUCATION

Christ came into the world to found a society that would continue His work of salvation once He had gone back to His Heavenly Father. This society we know as the Church. Its aim is to save souls and, as much as circumstances allow, to perfect them even as their Heavenly Father is perfect. How is the Church to achieve this high

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ideal in today's materialistic world? It seems that, more and more, the Church's leaders find the best solution to the great problem in Catholic education. Only the teacher who is fully conscious of his dignity and responsibility can help forge the perfect Christian. Hence the important role the school-teacher plays in the life of the Church.

When Pius XI wanted to define the scope of Christian education he did it in the following words:

The proper and immediate end of Christian education is to co-operate with Divine grace in forming the true and perfect Christian, that is, to form Christ Himself in those regenerated by Baptism, according to the emphatic expression of the Apostle: "My little children of whom I am in labor again, until Christ be formed in you."¹

The Catholic teacher, therefore, by the very fact that he is a Catholic teacher has assumed a very special task, that of co-operating with divine grace or, what amounts to the same thing, of forming Christ. But what do the terms mean?

Pius XI wrote the inspiring words quoted above in 1929. Pius XII, in his effort to reach out to all men and all human institutions, was to repeat and comment on these words quite often.

Co-operating with divine grace means, according to the late Holy Father, that the Christian educator "like the grace of God, of which he wants to be nothing more than the helper, corrects and elevates at one and the same time. . . . In this way, Christian education participates in the mystery of the Redemption and effectively works with it."²

Addressing the Union of Italian Teachers, September 4, 1949, he had this to say:

By the perfect Christian we mean the Christian of today, child of his own era, knowing and cultivating all the advances made by science and technical skill; a citizen and not something apart from the life led in his own country today. The world will have nothing to regret if an ever-increasing number of these Christians is placed in all sectors of public and private life. It is largely for you, the teachers,

¹ Pius XI, *Divini Illius Magistri* (New York: America Press, 1936), p. 32.

² Pius XII, "Aims of an Italian Teachers' Union," *The Pope Speaks*, I (First Quarter, 1954), 11-15.

to arrange for this beneficial introduction by directing the minds of your disciples to discover the inexhaustible strength of Christianity for the improvement and renewal of people.³

It is interesting to note that the Holy Father judges the worth of the product of Catholic education not so much by what the child is in the school, but by the way the adult acts when he is a mature citizen, fully participating in the life of his country.

A few years later, while addressing the first International Congress of Teaching Sisters, he pointed out to them that they can assure themselves of forming the perfect Christian only when their pupils give a well-founded hope that later on they will lead their lives according to the principles and rules of their faith. They as educators are to exercise such spiritual and moral influence and so to train their charges that "when they are left to themselves they will remain firm in their faith as Catholics and put this faith into daily practice."⁴

THE CHURCH AND CHRISTIAN EDUCATION

According to the mind of Pius XI, "There can be no ideally perfect educating which is not Christian educating." The reasons are "that there can be no true education which is not wholly directed to man's last end" and that "God has revealed himself to us in the Person of His only Begotten Son, who alone is 'the way, the truth and the life.'"⁵ The Church, then claims that she alone can provide an education completely compatible with the dignity of man, an adopted son of God.

Other philosophies of education will alienate man from his final destiny. Those which "pretend to draw education out of human nature itself and evolve it by its own unaided powers . . . easily fall into error, because, instead of fixing their gaze on God, first principle and last end of the whole universe, they fall back upon themselves becoming attached exclusively to passing things of earth."⁶

³ Pius XII, "Address to the Union of Italian Teachers," *Catholic Mind*, XLVIII (September, 1950), 572.

⁴ Pius XII, *Counsel to Teaching Sisters* (Washington, D. C.: National Catholic Welfare Conference, 1952), p. 9.

⁵ Pius XI, p. 3.

⁶ *Ibid.*, p. 2.

Any other type of education 'will diminish them as men'. As Frank Sheed wisely remarks, ". . . information is valuable if it helps man to be more fully and richly human: a man is integrated when all elements of his nature are rightly related to one another and to the goal of life. . . ."⁷

THE CHURCH AND THE CATHOLIC TEACHER

The Catholic teacher is performing a task that was intended by Christ himself to be the Church's own. The humblest of lay teachers in the poorest of elementary schools, whether he is conscious of it or not, is fulfilling in his own particular way Christ's command to the Church: "Go and teach all nations."⁸

Naturally this teaching authority of the Church pertains in an eminent degree to the Supreme Pontiff and to the Bishops, the rightful successors of Peter and the Apostles, to whom the command was originally given. In their case, it is a part of their juridical rights as the custodians of Christian faith and morals. It is through the exercise of these sacred juridical functions that Christ

continues to exercise the activity He exercised in former times. During His mortal life He acted in His physical body; He now acts in His Mystical Body. Then He was the way, the truth, and the life. As the way, He guided us toward the Father; as truth, he taught us the things of heaven; as life, He was the source of eternal life. He still carries on this triple office of head, teacher, and sanctifier in the triple function which the Church carries on in his name, of teaching, governing and sanctifying.⁹

The priests in our parishes and churches, too, have the duty of passing on to the faithful this body of doctrine that Christ has handed on to the Church. Through their power of orders they have received a mandate from their Bishops to preach the word of God.

However, the command of Christ to his Church does not exhaust itself here. It does not, simply because the Church is the Mystical Body of Christ. The Church is made up not only of the Holy Father

⁷ Francis J. Sheed, *Society and Sanity* (New York: Sheed and Ward, 1953), p. 7.

⁸ Pius XI, p. 4.

⁹ Emile Mersch, S.J., *The Theology of the Mystical Body*, trans. Cyril Vollert (St. Louis: Herder Book Co., 1951), p. 520.

and the Bishops. Alas, too often we think of it in this way! The Church is all the baptized, those who at the same time "profess the true faith and who have not unhappily withdrawn from the Body-unity or for grave faults been excluded by legitimate authority."¹⁰

Any layman, by the very fact that he is a baptized Catholic participates in Christ's redemptive role as teacher of all nations. Since the Church has no other function but that of perpetuating Christ through the ages, it follows that its members, all its members, are in the world to teach. They are to teach Christ and the salvific doctrine He came down to teach us.

If this is true of any layman, it is the more so of the layman or laywoman who takes up teaching as a profession. The Catholic teacher in the elementary school is not only teaching the rudiments of English. The Catholic secondary-school teacher of physics is not only experimenting with the magic of light waves. Besides this activity common to any teacher, they are participating in Christ's teaching role, they are fulfilling a vital function in the Church, they are radiating Christ and forming Christ in His Mystical members.

Again, if we narrow down the concept further, this role is especially true of those teachers who are called upon to teach our Holy Religion. They are then chosen to be the spokesmen of the Teaching Church. They are the channels through which Christ's own doctrine is coming down to these young members of Christ who are one day destined to play their vital function as living organs in His Mystical Body.

The teaching of the Church begets faith; it is like the sacrament of the Eucharist, which is not only the sign of the life that is given, but is this very life in its source. And that is the case in the various ways of conveying this teaching as provided for in the structure of the Church, in the teaching of simple priests or in the instruction Christian parents give to their children, Christ speaks everywhere, as He speaks always.¹¹

THE CHURCH AND THE CATHOLIC PARENT

Pius XII fully recognizes this share of parents and teachers in the very mission of the Church.

¹⁰ Pius XII, *Mystici Corporis* (New York: America Press, 1943), n. 29.

¹¹ Mersch, p. 528.

In the opening paragraphs of the encyclical "Mystici Corporis," he addresses himself to fathers and mothers of families and in particular to members of the laity who assist the Hierarchy. They, he says, "occupy an honorable, even though lowly place in the Christian community. Under the impulse of God and with His help they can reach the peak of holiness."¹²

Further on, he returns to the same point saying, "We cannot pass over in silence the fathers and mothers of families, to whom our Savior has entrusted the most delicate members of His Mystical Body. We plead with them, for the love of Christ and the Church, to give the greatest possible care to the Children confided to them, and to look to protecting them from the multiplicity of snares into which they can fall so easily today."¹³

Parents then, and, in the phrase of Pius XI, "all those who take their place in the work of education" have a role that is irreplaceable. Through their lips the tender members of the Mystical Body will come to know the living words of their Master and Lord. They are the ones who especially by their example will predispose the future mature members of the Mystical Body to a full realization of their place in the Church. More than the Bishop, but because united to the Bishop and therefore members of the Mystical Body, they have the chance of fulfilling to the letter the words of the Apostle, Christ "gave some men as . . . teachers . . . for building up the body of Christ."¹⁴

* * *

Sister M. Theresa Clare, O.S.F., Glen Riddle, Pa., has been awarded the Jean Lennox Kimmel Fellowship by the American Association of University Women for the period of July 1, 1961 to June 30, 1962. The award carries a stipend of \$2,500. A graduate student in the English Department at the University of Notre Dame, Sister will spend the summer of 1961 abroad doing research on her doctoral dissertation.

* * *

Rev. Brother Jonathan, O.S.F., of the Franciscan Brothers of Brooklyn, has been awarded a Fulbright Scholarship for graduate study in art at the Academy of Fine Arts, Venice, Italy. The award is \$2,000, plus all expenses.

¹² Pius XII, *Mystici Corporis*, n. 23.

¹³ *Ibid.*, n. 118.

¹⁴ Eph. 4:11.

INTELLECTIVE AND LANGUAGE FACTORS RELATED TO COLLEGE SUCCESS

By Paul Centi*

THE LARGE NUMBER of student drop-outs and dismissals from college stands as a testimonial to the continued need for more information on the factors related to academic success. The growing number of college applicants has made this information even more necessary. If the college or university is to fulfill its obligation to those who enroll and if students are to be saved the considerable loss of time, effort, and money which results from failure or from not having worked up to capacity, educators must continue their efforts to determine those factors which affect the level of academic achievement.

Many of the studies in this area have been concerned with the predictive value of such intellectual factors as intelligence, high-school grades, and rank in high-school graduating class. Other studies have increased the list of examined variables to include such non-intellectual factors as study skills, personality, interests, and family background.

The results of these studies have led to two general conclusions. It has been shown that the factors important to success are different from school to school and from curriculum to curriculum. It has also been demonstrated that there are no single explanations for either success or failure, that the degree of success is due to a complex of many factors, each of which may either help or hinder the students.

Inherent in all prediction studies is a basic fault. Prediction studies which rely on correlations between certain variables and college grades assume that the status quo is unchangeable. The regression equations do not take into account the possibility of a student's potential for academic success changing in the course of his studies. The finality of such studies violates the truth that the achievement of any college student is largely a derivative of many elusive factors.

In an attempt to take this fact into account, other studies have utilized a different approach to identify the factors related to college

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success. These studies have attempted to identify the factors influencing student achievement at a particular time. They have attempted to identify the factors which differentiate between students who receive high grades and students who receive low grades or fail. The value of such studies lies in the fact that the knowledge provided may be used by college administrators to modify existing circumstances so that the goals desired by the students and the colleges may be more efficiently reached. The present study utilized this second approach in an attempt to identify certain of the factors related to college achievement in a specific institution.¹

DESCRIPTION OF STUDY

The purpose of this investigation was to determine the differences between highest and lowest ranking students in the day session of the school of education of a large urban university with respect to certain intellective and language factors. Specifically, this study attempted to determine the significant differences between highest and lowest ranking students in their ability as indicated by the following test scores or test score equivalents:

1. On the *California Test of Mental Maturity* (Advanced, 1951 Edition): the total mental factors mental age, the language factors mental age, the non-language factors mental age, the memory score, the spatial relations score, the logical reasoning score, the numerical reasoning score, and the verbal concept score.
2. On the *Cooperative English Test, Form T* (Higher Level): the total English score, the mechanics of expression score, the effectiveness of expression score, the vocabulary score, the speed of comprehension score, the level of comprehension score, and the reading comprehension score.

The subjects participating in this investigation were sixty-four full-time students enrolled during the 1955-56 school year. Thirty-two subjects, eight from each college class, comprised the group

¹ This study constituted one part of a more extensive investigation of selected characteristics of highest and lowest ranking college students which was completed under the mentorship of Dr. James J. Cribbin as part of the requirements for the Ph.D. degree in the Division of Educational Psychology, Measurements and Guidance at the School of Education of Fordham University.

of highest ranking students; and thirty-two subjects, eight from each class, comprised the group of lowest ranking students. The highest ranking and lowest ranking students were chosen on the basis of the first semester grade-point averages. Highest and lowest ranking subjects were chosen randomly from the ten highest ranking and the ten lowest ranking students in each class.

Each student in the study completed the *California Test of Mental Maturity* and the *Cooperative English Test, Form Y*. The test scores of the highest and lowest ranking subjects were tested for significance by the analysis of variance technique. The .01 level of confidence was accepted as the criterion of significance.

SUMMARY OF RESULTS

Analysis of the data relative to the scores of the subjects on the *California Test of Mental Maturing* revealed that the highest ranking students as a group were found to be significantly superior to the lowest ranking students as a group with respect to the total mental factors mental ages. When the total mental factors mental age of each subject was converted into an I.Q., the mean I.Q. of the total highest ranking group was found to be 124, and the mean I.Q. of the lowest ranking group was found to be 107.

The highest ranking group was found to be significantly superior to the lowest ranking group with respect to the language factors mental ages. The mean I.Q. of the total highest ranking subjects was found to be 139, and the mean I.Q. of the lowest ranking subjects was found to be 118.

The highest ranking group was found to be significantly superior to the lowest ranking group with respect to the non-language factors mental ages. The mean I.Q. of the total highest ranking group was found to be 112, as compared to the mean I.Q. of 99 for the total lowest ranking group.

Significant differences between the highest and lowest ranking groups were found also with respect to the following scores: the memory score, the spatial relations score, the logical reasoning score, the numerical reasoning score, and the verbal concept score.

Analysis of the data relative to the scores of the subjects on the *Cooperative English Test* revealed that the highest ranking group was found to be significantly superior to the lowest ranking group in abilities measured by all the scores of the *Cooperative English*

Test. These included the following: the total English score, the mechanics of expression score, the effectiveness of expression score, the vocabulary score, the speed of comprehension score, the level of comprehension score, and the reading comprehension score.

CONCLUSION

The results of the present study seem to indicate that the highest and lowest ranking students in the school under investigation are significantly different with respect to certain intellective and language factors. These results seem to support the belief that colleges and universities should determine by means of standardized tests the level of intelligence of the students and their proficiency in reading ability and the use of English. Furthermore, adequate provisions in the form of courses in writing effectively, basic English grammar, and reading improvement should be made available to students with deficiencies in these areas.

It must be emphasized, however, that to identify poor English background or poor reading ability as a factor related to academic success is not to identify the cause of such disabilities. Any provision made by college administrators to meet problems in these language areas must include also the personnel and facilities necessary for doing a more comprehensive diagnosis of students and for providing the remediation determined to be necessary.

* * *

A Conference on Christian Humanism for College Teachers will be held in Asheville, North Carolina, August 6 to 26, under the sponsorship of the Most Reverend Vincent S. Waters, Bishop of Raleigh. Speakers include: the Most Reverend John J. Wright, Bishop of Pittsburgh; Rev. Ambrose J. MacNicholl, O.P., of Rome, Italy; Dr. Barry Ulanov, Barnard College, Columbia University; Dr. Frank O'Malley, University of Notre Dame, and Dr. Willis D. Nutting, University of Notre Dame. The conference is open to priests, sisters, and lay persons teaching in college or preparing for college teaching. Participants are asked to sign up for a cycle of three summer conferences. Participants will be limited to approximately forty, registered in order of reception of application. Tuition, room and board included, is \$150. A retreat of eight days will be made available for religious either before or after the conference.

CATHOLIC WOMEN'S COLLEGES AND SOCIAL LIFE

By James Michael Lee*

IN 1952 ONLY 13 OUT OF 100 adult women in the United States were unmarried. A survey made in the same year disclosed that 48 out of 100 Catholic women college graduates were spinsters.¹ The results of this study are even more alarming since they also revealed that only 23 out of 100 Jewish women college graduates were unmarried, and 31 of 100 Protestants were in the same category. The investigators who conducted this study were amazed at these statistics, since of all the church groups, none has so strong a family emphasis as does Catholicism. They felt that it was thus indeed ironic that of all church-related college graduates, "age for age, family for family, college for college, and course for course, the Catholic girls are still overwhelmingly the most likely to remain spinsters."²

Thus the Catholic women's college says, in effect to its students: "Half of all you girls who enter here will become old maids." Surely here Catholic women's colleges face a serious problem. Why should a Catholic girl go to college when her noncollege sister has almost four times as great a chance to marry as she? In a Catholic college, the student takes courses on the theology of marriage and the family. She hears her professors in other disciplines repeat over and over again that of all modern institutions, none emphasizes the family and its dignity so much as the Church. In her readings, attendance at lectures and membership in school clubs the value of the family is again and again stressed. But surely all these must have a bitterly hollow ring when the girl realizes that the college, the very source of these pious pronouncements, has virtually placed her in a position

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¹Ernest Havemann and Patricia West, *They Went to College* (New York: Harcourt, Brace and Co., 1952), pp. 55-56. *Editor's Note:* Contrast the finding of Havemann and West with that of *A Second Look at the College of St. Scholastica* (Duluth: College of St. Scholastica, 1955), p. 15: "Since seven out of ten of these graduates were married, and one out of ten had entered religious life, it is not surprising to discover that only seven per cent of the respondents lived in a single room." Havemann and West do not indicate clearly at all that they reckoned with the number of Catholic women college graduates who entered religion.

²Havemann and West, p. 56.

in which she is quite unlikely ever to have the family it talks so much about.

Surely, then, there exists a serious problem. Catholic women's colleges cannot in justice sidestep it, but should face it with courage. Further, the college must constantly utilize all its resources to eradicate this problem, a problem which strikes at the roots of the Church militant.

SOCIAL LIFE AND SOCIAL PROGRAM

Of all the methods of combating this problem, none recommends itself more than a vibrant social life. Unfortunately there seems to be a confusion of the concepts "social life" and "social program" among some educators in Catholic women's colleges. Social life refers to the opportunities for students to contact and mix with members of the opposite sex. The social program comprises the totality of activities related to pupil contact and presence with other people, both male and female. Social life is but one phase of the school's entire social program, and indeed should be the most important phase. Hence social life in a Catholic women's college is far richer than having frequent teas for the girls. While this may seem obvious, nevertheless, there is substantial evidence that the administrations in all too many Catholic women's colleges feel that either teas are more important than dances or that teas promote better social life than dances. Shinn, in her 1959 study of social living in eighty-five American Catholic women's colleges, reported that 24 per cent of the colleges had from one to five closed dances per year with other colleges, while a resounding 37 per cent had from one to five closed teas annually.³ Happily there were some colleges which did not share this attitude, for 11 per cent of the schools reported that they scheduled six to ten closed dances per year, while 6 per cent of the schools sponsored eleven or more closed dances annually. This gradation in fostering social life points up one fact which will become increasingly evident as this article continues, namely, the social life in some Catholic women's colleges is good, in some fair, and in some poor, but in none excellent.

A good social life is essential for every Christian. In his great

³ Anna Hazel Shinn, *A Study of Social Living in Catholic Women's Colleges in the United States*, Ph.D. Dissertation at The Catholic University of America (Washington: The Catholic University of America Press, 1959), p. 31.

encyclical, *Christian Education of Youth*, Pope Pius XI noted that no person is an island, that without contact with other people, a person can do none of the things which set her apart as a human being. This important observation is precisely to the point. Catholic women's colleges, like all other educational institutions must possess an organismic philosophy of the students. To be sure, the primary task of the Catholic women's college is to impart knowledge, truth, to the students. However, this knowledge is not transmitted to a disembodied intellect but to an intellect intimately united to a female body. In the four years of her college life, more than the intellect is growing. Her body, her spiritual life, her personality, all these grow too, and all these influence and in turn are influenced by her intellectual life. The student must be seen as an integer, a whole person. To stunt the student's social growth is to stunt her personality, which is to stunt the experiences on which her mind feeds. Hence, to choke a student's social life is directly to choke her intellectual life.

It must be emphasized that this relationship between the student's social life and her intellectual life is no mere idle reverie. It is at the very root of the Thomistic concept of learning.⁴ The initial stage of the intellect is in potency, not in act. The mind needs something in act outside itself to bring it into act. The mind can be compared to the Sleeping Beauty who needs an outside datum, the Prince, to wake her up. (To be sure, such a simile is quite in order in an article discussing the effect of a vibrant social life on a student in a Catholic women's college.) The psychological principles which underlie college curricula should be based on human, not angelic nature.

As Christ came into the world to give life and life more abundantly, so also a Catholic women's college should be concerned both with infusing life into its students while they are under its influence and also with preparing them adequately for postschool life. Life for a Catholic college girl should not be life in a vacuum but life in constant contact with young men and women of kindred interests, preparatory for her later life as a wife and mother. Life, wifehood, motherhood, love, sanctity in one's state of life—all these and more demand a life-centered college education for total personality development. Life cannot come from a college which is dead, whether intellectually or socially.

⁴ *De Veritate*, 10, 4 et 6.

Life, human life, consists of many factors, and the absence or lack of development of any one of these factors atrophies this life. Thus, a total educational program provides the student with a positive growth of all her spiritual, intellectual, physical, emotional and social faculties. A Catholic educational program which is not catholic is neither human nor Catholic. This is perhaps one of the most significant points to remember about the social life, that it is an integral, necessary, constituent element of the college's educational program *qua* educational. If a girl is really a social animal, as Aristotle states, then how can a college which does not foster a vibrant social life rightly claim to educate its students? A rich social life, then, is not a luxury, rather it is an educational necessity and is just as important to a young lady's development as reading or lectures or concerts. And yet how often is social life considered a superfluity, a thing to be somehow squeezed into college life after other things have first been disposed of?

Why should a Catholic girl go to a Catholic women's college? For the intellectual training she will receive? Hardly. A girl can dine on intellectual fare just as good or better in many non-Catholic schools. The primary and overriding reason why a girl chooses a Catholic women's college is that she feels she will receive there a guided Christian life. Such a life perforce includes a social life.

SOCIAL LIFE AND PERSONALITY

A vibrant social life makes an inestimable contribution toward fulfilling a college girl's personality. Psychologically incomplete, she needs to have contact with young men to fill the natural void which exists in her own personality. The feminine within her is not truly brought to flower by constant and almost exclusive contact with other feminine selves; only in association with masculine selves can her personality burst forth into the richness inherent within it. Femininity as a psychological entity needs something or someone in which to find refuge, to find completion, to find the happiness of being feminine.⁵

Social life at college provides abundant opportunities for personality direction. In an overall sense, a vibrant social life adds new dimensions of breadth and depth to her personality, while a stunted social life will lead her to the arid, wrinkled wastes of a formless,

⁵On this question of femininity, see Gilbert Keith Chesterton, *What's Wrong with the World* (New York: Sheed and Ward, 1956), pp. 85-136.

drab, uninteresting selfhood. The whole direction of a girl's life may be altered by a rich social life. In specific matters, a bubbling social life can be used by her faculty counselor as a concrete avenue for development in the student of those personality traits which should be eradicated, for example, self-centeredness. An egotistical girl has little chance of success in the social life, and the wise counselor can use this as a basis for profitable discussion with the student. But if the college provides little or no social life, then such a student might never be impelled to change her personality direction.

The social life is also of great value in a girl's personal-social adjustment. It has been the writer's experience, confirmed by the testimony of other Catholic educators, that girls in schools with a vibrant social life are more poised, relaxed and gracious than girls from schools where the social life is neglected. The latter often seem confounded and tongue-tied in the presence of new acquaintances, particularly if these persons are males. They stutter, fumble and are very obviously ill at ease. These observations are partially confirmed by Smith's study of Catholic college freshman girls which showed that these students felt ill at ease at social affairs.⁶

A good social life also leads to better human relationships. Girls come to respect other people more, to regard them as ends rather than as means. They begin to assume a proper feminine role, shunning on the one hand an overhelplessness and on the other an over-aggressiveness. The counsel given to them by Pope Pius XII in such pronouncements as *Women's Duties in Social and Political Life* is no longer confined to the abstract but now assumes a living, flesh-and-blood form.

A vibrant social life also tends to produce a high *esprit de corps* among the students. It is not uncommon for those Catholic women's colleges which slight the social life to have higher than normal student-transfer rates, to be faced with a mass exodus of resident students on week ends, and always to find its girls complaining about something. These girls have no particular love for their school and do not hesitate to villify it to friends and acquaintances. Just the opposite tends to be the case in those Catholic women's colleges which actively promote social life for their students. Their girls are usually in good spirits, defend their college against would-be

⁶ Mary Elinor Smith, *Problems of Freshman College Girls in Relation to Levels of Achievement* (unpublished Master's Thesis, Department of Education, The Catholic University of America, 1950), p. 20.

detractors, and rarely miss an opportunity to extol its virtues when in conversation with others. Later on in life, quite a high percentage of these former students send their own daughters to their alma maters. Graduates of colleges with a poor social life, of course, do not have any daughters to send to their alma maters.

ATTITUDE OF ADMINISTRATION

Here, then, is a problem, a problem of how to provide as rich a social life as possible for the students in Catholic colleges. The problem is an urgent one, since it directly involves both school and family life on one of the deepest levels. What can be done?

The solution to the problem cannot be given in one terse sentence. Rather the solution is twofold, and in each part there are several elements. Both parts with all their constituent elements must work on the problem simultaneously if a satisfactory solution is to be reached.

The most important general part to the solution is the attitude or frame of mind of the administration and faculty. Administrators of Catholic women's colleges must somehow be made aware that the social life in their college is not wonderful, that they are not doing enough. Curiously, it has been the experience of both the writer and those with whom he has conferred that the administrators and faculties of those Catholic women's colleges whose social life is better than average are constantly concerned over the problem and are looking for new avenues for improvement. On the other hand the administrators of those colleges whose social life is poor almost unfailingly boast of how excellent their program of social life is. These contrasting attitudes reveal, of course, the basic cause for the existing differences in the richness of the social life in the various Catholic women's colleges.

It seems difficult to understand how any administrator of a Catholic women's college can honestly say that her school is doing enough in the social life when the fact remains that half of the graduates of Catholic women's colleges remain unmarried.

The spiritual life, in which the Sister administrators are so personally and deeply engaged should serve as a model for social life policies. There is no standing still in the spiritual life. A person either progresses or retrogresses, but never remains stationary. The social life is akin to the spiritual life in that they are both living.

In this similarity is a built-in engine for promoting a vigorous social life in Catholic women's colleges. Progress, improvement, and a depreciation of complacency, all with regard to the spiritual life, are of the woof and warp of every nun's existence. What is urgently needed is a transfer of learning of these properties of the spiritual life to the social life. There can be no standing still in either; both must be constantly cared for, improved, or both will die. Who can appreciate this fact more than Sister administrators? This transfer of learning must take place in both thought and deed. If it comes about, a significant breakthrough in this problem of social life will be made; indeed it will be well on its way to solution.

NEED FOR SELF-STUDIES

Catholic women's colleges should undertake serious self-studies of the program of social life as it exists in their own particular schools. This is imperative if weaknesses are to be brought to light. In this regard the old attitude that "questioning the existing order is insanity, disrespect, and disobedience" must be discarded. As administrators and faculty regularly examine their consciences in the spiritual life, so also must they from time to time question the wisdom of their program of social life. Such unremitting probing will doubtless reveal some surprising findings. For example, "How many of our married graduates met their husbands as a result of the college's social life program?" Nor must such a self-study be permitted to be partially or wholly rigged, an apologia for the wisdom of present policies. It must be made in a spirit of honest, objective seeking so that the good practices remain, the weak ones are discarded, and new policies are initiated.

The students themselves must by all means play a large role in this critical self-study. The college administrators must set a permissive climate in which the girls can voice their frank comment on the school's program of the social life. In philosophy class the students learned Plato's famous line, "The unexamined life is not worth living," and they should be encouraged to externalize this wisdom. Besides, the ones most deeply involved in the entire problem are the students; without their opinions, a self-study would be futile. To illustrate the point: one administrator in a Catholic women's college announced that her school had a very good social life. The writer questioned a number of students in that school and all said

the social life there was not only very poor but worse than any other similar college they knew of. When the administrator was asked if she had consulted the students or otherwise studied the problem, she impatiently replied, "I've done all the studying I need to do." Certainly such a divergence of opinion would have been impossible if a co-operative administrator-faculty-student self-study had been conducted. Apropos of this it is well to remember a recommendation made by a group of Catholic educators at the 1959 meeting of the National Catholic Educational Association (to which all Catholic women's colleges belong) to the effect that the students in Catholic colleges should have a definite voice in the planning of the curriculum.⁷ And social life, as has been noted earlier in this article, is part of the curriculum.

CONTRIBUTIONS OF OUTSIDE STUDIES

Besides self-evaluation, outside experts might profitably be called in to study the college's program of social life. One such investigation, that of Shinn, revealed the gradations of the college social life. In this survey of eighty-five four-year Catholic women's colleges, 73 per cent of the schools held three or fewer dances per year, 50 per cent two or fewer annually, while 7 per cent made no reply.⁸ Assuming that a lack of reply to this question indicated a poor program (colleges rarely miss opportunities to publicize facts favorable to them) the percentages become 80 and 57 respectively. While there is room for improvement here, particularly among the latter group, nonetheless, this outside survey shows that in the matter of formal dances many Catholic women's colleges are doing a fairly good job. This same survey disclosed that 80 per cent of these eighty-five colleges scheduled six or fewer formal tea dances annually, 57 per cent four or fewer and 24 per cent two or fewer.⁹ A rather large 20 per cent of the colleges failed to report on this question; it is not unlikely that these schools scheduled two or fewer, or perhaps even none. Again this survey shows that some colleges are doing very well in this phase of the social life program, while others are failing to keep pace.

This same study indicates that one of the greatest weaknesses was

⁷ J. A. Byrne (recorder), "Excellence in Curriculum—A Report," *National Catholic Educational Association Bulletin*, LVII (August, 1960), 153.

⁸ Shinn, p. 25.

⁹ *Ibid.*, p. 26.

in the area of informal dances. Of the 85 colleges, 71 per cent held ten informal dances or fewer per year, with a large 29 per cent scheduling five or fewer and 9 per cent not reporting.¹⁰ Informal dances are crucial to the social life of a Catholic women's college, since unlike formal dances they present the girls with fresh opportunities to meet new young men. Indeed formal dances would almost seem to necessitate previous informal dances, since formal dances *de personis* assume that the escorts have already been met.

One very disturbing fact in this outside survey was that 45 per cent of the participating Catholic women's colleges reported that they did not plan any social events with neighboring colleges. This, unfortunately, is to neglect directly utilization of resources at the college's very doorsteps. Actually, neighboring colleges should be a primary arsenal for supplying boys for informal social functions at Catholic women's colleges. The social directresses of neighboring institutions should get together and plan a co-ordinated program which will insure a rich social life for every student in these schools.

Shinn's study also reveals some regrettable practices on the part of Catholic women's colleges. Perhaps the most deplorable was the school which reported that off-campus dating permissions for resident students were unusual. "Freshman and sophomore girls were not permitted to 'single date.' Dates could be entertained on the campus on Saturday evenings until 10:00 P. M."¹¹ While such neanderthal practices are happily not very common, nevertheless there is little doubt that resident students are hurt more by a poor social life program than are the commuters. The latter return home every day and have some opportunities to see boys they know from high school, as well as meet new boys in the various social or work situations in which the average commuter is engaged. A resident student, on the other hand, has no such chances for social contact. Since the residence hall constitutes the milieu for girls during four years, special attention should be given to their needs, particularly their social life needs. It must not be forgotten that the life and outcomes of college residence halls are not the same as convent or cloister. The resident girls come to the Catholic college to be guided in those principles and practices which would best fit them for Christian motherhood and life in the world.¹² It is therefore unjust

¹⁰ *Ibid.*, p. 100.

¹¹ *Ibid.*, p. 100.

¹² On this point, see Edward A. Fitzpatrick, *The Catholic College in the World Today* (Milwaukee: Bruce Publishing Co., 1957).

to these students to deprive them of opportunities for such education.

The problem of social life for resident students is not one to be dismissed lightly. Indeed it is well to recall the results of Sister Ann Francis Hoey's study of Catholic college girls. This investigation reveals that there is a higher incidence of problems among resident students than among non-resident students.¹³ Sister Ann Francis corroborated Smith's findings by noting that one of the chief, if not the chief cause of the resident students' problems was the fact that their college had planned an inadequate program of social life for them.¹⁴ This failure on the part of the college is further heightened by the fact that there was no relative improvement in the solution of this problem from freshman to senior year. Sister Ann Francis concluded that this problem was serious and should not be ignored; indeed it necessitated an increase in social life, particularly direct dating opportunities.¹⁵ About this Shinn tartly remarks that "little opportunity is provided [by Catholic women's colleges] for co-operative social planning between boys and girls of other colleges. This lack of social contacts seems corroborated by Table 30 [Kind and Number of Social Events for Guests of Resident Students in the Eighty-Five Catholic Women's Colleges] especially in view of the fact that nearly half the colleges did not respond to the question."¹⁶

FUNCTIONS OF SOCIAL DIRECTRESS

There are many specific practices which a Catholic women's college can initiate in an attempt to solve the problem of providing a rich social life for its students. One such practice is to appoint a social directress whose function and concern it is to minister to the social life needs and concerns of all the students. This directress should be preferably a married woman. College girls can confide their problems to women with greater ease than they could to men. Furthermore, women understand the problems of girls "from the inside," so to speak. And it is preferable that she be married, for this very fact signifies that she herself was successful in the social life. Nuns would normally not be the wisest choices for the position of social directress, since they can know only analogously at best, the

¹³ Sister Ann Francis Hoey, *A Comparative Study of the Problems and Guidance Resources of Catholic College Women* (Washington, D. C.: The Catholic University of America Press, 1957), pp. 84-98.

¹⁴ Smith, *loc. cit.*

¹⁵ Hoey, *loc. cit.*

¹⁶ Shinn, p. 101.

various elements which comprise the give and take of a dynamic social life. It hardly befits a nun's calling for her to be a social life recruiter. Nonetheless, there have been nuns and single women too who have initiated a far more dynamic social life on their campuses than many a married woman could have done, and in the last analysis every case must rest on its own merits. However, no matter who the social directress is, she should be given real power. She should be the one responsible for the decisions affecting campus social life. She should not have to run to the president or the dean for constant consultation and approval of this plan or that. There can be no good organization or administration without delegation of power. Happily there are a few Catholic colleges with such social directresses, a fact reflected in their vigorous program of social life.

Another important practice is for the college to do all that it can to encourage boys to make social contacts with the girls. Boys should be welcomed on campus, not tolerated coldly. One progressive Catholic women's college believes in this policy so strongly that it permits boys from nearby colleges to frequent the girls' recreation rooms every day of the week. The result is a vibrant social life, increased enrollments with a concurrent rise in academic standards and a minimum of personal problems. The opposite view is best expressed in the words of one Catholic women's college administrator who told the writer, "We don't want any courting on campus." How such a negative approach can help solve the problems of the girls' social life is difficult to understand. From the moral point of view, matters are much safer when the students are "courting" in the recreation room on campus than when they are "courting" in a parked car off campus.

There should be a dance or other form of social life on campus at least once a week. The average school year is only thirty-nine weeks, and allowing for recesses from the social life during examination periods, this once-a-week schedule surely does not provide a surfeit of social life. The dances can be variously sponsored by each of the four classes and by the many clubs flourishing on campus. In this way the burden of arrangements, decorations, and refreshments may be borne equally by all. Such a plan means that each class and club would be responsible for two or three dances a year, not an unbearable burden and one which the students will joyfully assume because of the resultant dividends. Nor should petitions for these dances and

other social events be required to proceed through endless committees or through labyrinthine administrative channels. Rather they should be directly arranged through the social directress, who will serve as both secondary initiator and co-ordinator.

Another practice designed to foster the social life is the establishment of college date bureaus. Shinn reports that 7 per cent of the eight-five Catholic women's colleges she surveyed had a date bureau,¹⁷ signifying the interest of guidance-minded colleges in this idea. The function of the date bureau is to obtain boys for girls having no date for a Friday or Saturday night, or a Sunday afternoon. The date bureau has in its possession a large list of boys' names. If in the beginning of the week a girl indicates that she would like a date for the following week end, the date bureau consults its list, contacts a suitable boy, and attempts to make the necessary arrangements. It is advisable for the date bureau to have pertinent facts about each boy, such as, height, class, major subject, and interests, so that the questing girl can be brought together with a compatible boy.

When Catholic men's colleges within traveling distance invite the girls to a dance, the social directress should organize bus transportation. This is done in certain forward-looking Catholic women's colleges.¹⁸ Such a practice is particularly helpful to resident students and those commuters who do not own automobiles. It is especially valuable when the boys' college is a considerable distance from the girls' college, for example, 35 to 75 miles. A group of students in a bus have other human-relationship values, such as, group gaiety and *joie de vie*, a fact of which European students have long been aware. Transporting the girls by bus to dances at other colleges takes on added importance for those Catholic women's colleges which are in the country or just not located near boys' colleges. Indeed skillful use of buses can make a difference between a vibrant or a languishing social life for such colleges.

A few alert Catholic women's colleges sponsor "college week ends." These week ends consist of a carefully planned succession of cultural and social activities which all take place on the campus of the host college. Boys from other colleges are invited either by individual

¹⁷ *Ibid.*, p. 40.

¹⁸ Shinn's study (p. 30) showed that 4 per cent of the co-operating colleges engaged in this commendable practice.

girls themselves or by the date bureau, which provides every consenting student with a date. Sometimes boys are invited without particular dates. Provision is made with alumnae and friends of the college to house these boys for the week end. The college provides the meals. These "college week ends" are usually highly successful and are becoming more widespread, especially among non-Catholic colleges. These "college week ends" provide so many educational and social advantages that every Catholic women's college would do well to consider sponsoring at least one a year.

Some Catholic men's colleges also sponsor "college week ends" and the enterprising Catholic women's college should actively encourage as many of its students as possible to participate in this type of week end. Similarly more Catholic women's colleges should sponsor or participate in ski week ends, Easter vacations to Bermuda, and other combined off-campus events, which are growing in popularity among guidance-minded Catholic men's and women's colleges. Nor should there exist undue fear that these social events merely present the girls with temptations against morality. If a girl wishes to be "naughty," she will be so, whether the college sponsors a program or not. A more realistic, more mature approach is needed on the part of the administration of Catholic women's colleges. Indeed college sponsorship and subsequent guidance of these activities are perhaps the surest guarantee of their moral and educational value.

BOYS NOT IN CATHOLIC COLLEGES

While Catholic men's colleges should be the primary source for enriching the girls' social life, other institutions should not be neglected. Almost every non-Catholic college has a Newman Club, the members of which are usually quite eager to meet fine Catholic college girls. There is also a large reservoir of Catholic boys on non-Catholic campuses who for one reason or another are not members of the Newman Club. The Catholic chaplains on these campuses usually have lists of all Catholic boys attending their institutions. The Catholic women's colleges would do well to make copies of these lists and send out invitations to every boy at the time of each dance or social event. Not only will the girls benefit, but also these Catholic boys who might otherwise have no opportunity to meet Catholic girls and end up in a mixed marriage. As members of the Catholic Church, there is no room for insularism on the part of Catholic

women's colleges. They must have concern for every member of the Church, whether on campus or off. This is to live the doctrine of the Mystical Body, not just to talk about it.

Another valuable and often untapped source of Catholic boys is to be found in male Catholic college graduates working in offices and businesses in nearby communities. There seems to be a trend in America toward girls marrying older men, and so these Catholic graduates, being more mature and financially established, often have greater appeal to junior and senior college girls. In many instances these graduates are finished with their armed service obligations, a fact not to be overlooked. A list of these boys should be obtained and invitations sent out.

Once the girls have met the boys, the Catholic women's college should see to it that continued contact between the interested couples is made easy. This is particularly important in the case of resident students. Public telephone booths should be made available in every residence hall. A realistic telephone-student ratio is essential; one public telephone per twenty girls should be the minimum. It is extremely difficult for boys to contact girls they met the previous week end if the college residence hall has either no telephone or so few telephones that the line is constantly busy. A young man soon becomes discouraged if he is repeatedly unable to telephone the girl he previously met, and discouragement soon leads to abandonment of the social contact.

In this connection, the telephone practices of a Catholic women's college with which the writer is familiar may well be cited as a model. In this institution each residence hall has a large number of public telephones, all situated in a central location. Every night after dinner and until 10 o'clock, volunteer students stand by these telephones, answer them and promptly get the girl whom the caller is seeking. Such efficient, cooperative teamwork is one of the many reasons why this particular college has a vigorous, well-balanced program of social life.

In improving the social life in Catholic women's colleges, the advice and counsel of the girls' parents should be actively sought. After all, as parents, theirs is the primary concern for the welfare of the girls. Meetings on social life improvement should be scheduled, and the parental suggestions sought and heeded. The fathers particularly are most anxious to assist in raising the level of social life. In progressive Catholic colleges, the fathers often help in directing

the parking of cars the night of the dance, as well as with other specific arrangements.

CONCLUSION

In summary, then, it can be said that Catholic women's colleges have a threefold obligation to promote actively a vigorous social life in their schools. The first obligation is to the girls who need a vibrant social life to fulfil their personalities, both psychological and spiritual. The social life helps a girl to realize her feminine personality, which in turn draws her closer to God by so realizing it. As Mouroux remarks, "Thus the Christian loves the temporal as something that shall help her rejoin her God. . . . The risk she runs is not the risk of too much love for the fair things here below—who ever loved them like the saints?—but rather the risk of too little love for God."¹⁹ The second obligation is to the parents who send their daughters to this college to receive a guided Christian life, which life to be life cannot exclude the social life.

The third obligation is to God and His Church with their earnest expectation that the college will educate the girls for Christian motherhood. It is perhaps not too much to say in this regard that Catholic women's colleges are partially responsible for the mixed marriages which are unfortunately too common among their alumnae. What a tremendous responsibility this is! What answer will the administration give to God on judgment day?

In this matter of preventing mixed marriages, no Catholic women's college, no matter how vigorous its social life, can be satisfied. Several years ago three girls were seniors at one Catholic college. All three had studied at the finest Catholic institutions since they were six years of age. All did well scholastically, all were highly regarded by the nuns. One girl married a Jewish boy who was not friendly toward the Faith. Another wed a Greek Orthodox boy who had deserted his own religion and was especially hostile to Catholicism. The third married a Catholic dentist. One out of three is not a good ratio. Who is at fault? The girls? Partly. But some share of the blame must fall on that Catholic college. Not one of the three met her husband at a social function provided by the college.

Let us hope that the situation will improve!

¹⁹ Jean Mouroux, *The Meaning of Man*, trans. A. H. C. Downes (New York: Sheed and Ward, 1952), p. 13.

THE CATHOLIC UNIVERSITY RESEARCH ABSTRACTS*

DEVELOPMENT OF COLLEGE ADMISSION PRACTICES FROM 1890 TO 1958 by John F. Casale, M.A.

This study aims to determine the course of college admission practices from 1890 to 1958. Data of admission practices were obtained from college catalogues of state colleges and universities. Seventy-three institutions were investigated.

An examination of the data collected led to the conclusion that quantitative practices of admission have had more acceptance and use than nonquantitative ones. The rank order, as to frequency of use, of quantitative practices was found to be as follows: accredited high school, prescribed number of high school units, non-residents by certification, rank in class, CEEB for certificate applicants, and CEEB for non-certificate applicants. The rank order of the non-quantitative practices was found to be: principal's recommendation, personal interviews, certifying mark, and alumni recommendations.

ANALYSIS OF THE TREATMENT OF GROUP DYNAMICS AS A TECHNIQUE FOR LEARNING CLASSROOM SUBJECTS IN THE SECONDARY SCHOOL IN EDUCATIONAL LITERATURE SINCE 1947 by Rev. Michael F. Pfeifer, C.M., M.A.

The purpose of this proposed research is to give the reader some knowledge concerning group dynamics as a technique for classroom procedure as it has been developed since 1947.

It is reported that group dynamics does have an effect on the individual and on the class. The individual finds that he is not working merely for his own betterment but for the good of others as well. There is an increase of interest and learning, and there is less pressure found in a group dynamics class than in a teacher-dominated class. An atmosphere of friendliness and co-operation prevails in the group dynamics class. All these effects contribute to the making of a better individual, a better citizen, and a better group worker.

* Microfilms of these M.A. dissertations may be obtained through the interlibrary loan department of The Catholic University of America; information on costs will be sent on request.

EDUCATIONAL CONTENTS AND IMPLICATIONS OF *The Education of Our Girls* BY DR. THOMAS EDWARD SHIELDS by Fumiko Maria C. Fujikawa, M.A.

This study inquires into the educational contents of *The Education of Our Girls*, which was written by Dr. Thomas E. Shields in 1907. The work is chiefly concerned with the education of Catholic women at the college level.

The analysis indicates that Shields advocated the Catholic women's college as the educational ideal for Catholic women. While he admits the advantages of coeducation, he is aware of its greater disadvantages. He maintained that in the Catholic women's college the most critical and formative period of women's development is carefully guided by women, especially religious women who are entirely devoted to their calling and ever ready to give counsel to their students.

A RATING SCALE TO MEASURE LEADERSHIP IN EIGHTH-GRADE BOYS
by Sister Mary Harriet Horwath, S.S.N.D., M.A.

A RATING SCALE TO MEASURE LEADERSHIP TRAITS IN EIGHTH-GRADE GIRLS by Sister Mary Nicolette Welter, S.S.N.D., M.A.

These studies have as their purpose the construction of rating scales to measure leadership in eighth-grade boys and girls. The method used in constructing the scales is the Thurstone Rank-Order Method.

Two hundred statements indicative of varying degrees of the leadership trait were secured. Twenty-five judges sorted the statements. Records were made of the ratings of the judges and the cumulative results were tabulated. These numbers were changed into proportions and a graph was made of each statement representing the judges' placement of it. From this graph a scale value and a Q value were determined for each statement. On the basis of these values a final list of sixteen statements each for the forms of the rating scales were chosen; the Horwath scale had two forms and the Welter scale had four forms.

To determine the reliability of the rating scales, mimeographed copies of the forms of the rating scales were sent to twelve schools to be used in rating 133 eighth-grade boys and 168 eighth-grade girls,

each by three teachers independently. The mean of the teachers' ratings for each boy or girl was computed. By means of the calculating-machine formula the Pearson-product moment coefficient of correlation was determined. Horwath obtained a reliability coefficient of .6878 for her scale; the Spearman-Brown formula for predicting the reliability of a scale of double length produced a reliability of .8150. The Welter rating scale had a mean reliability of .829; the Spearman-Brown formula produced a reliability of .908 as an average for the four forms of this scale.

AN EVALUATION OF PROFESSIONAL AND POPULAR PERIODICAL LITERATURE ON THE TEACHING OF READING IN THE PRIMARY GRADES
by Blanche F. Taylor, M.A.

This study aims to evaluate the periodical literature on the teaching of reading in the primary grades published between 1955 and 1958.

The investigation revealed that in the three-year period over a hundred articles and larger publications appeared. The impetus for the publications was Rudolph Flesch's *Why Johnny Can't Read and What You Can Do about It*, which was published in 1955.

Although the investigator found every phase of the primary reading program considered in the articles triggered by Dr. Flesch's book, she limits her discussion to the evolution and merits of modern methods, the teaching of phonics, the role of the parents in the reading program, and reading readiness.

The investigator concludes, contrary to Flesch, that reading problems are not confined to the United States, nor are they solved by using a strictly phonetic method of instruction, nor by having children taught by their parents. Not all children who enter the first grade are ready to read because of deficiencies in their intellectual, physical, emotional, social and linguistic maturation according to the research in child growth and development. Reading readiness, therefore, is a vital part of the instructional program. As in all other fields of education, there is a need for research to point the way to the more effective methods of teaching reading in the primary grades.

HIGHER EDUCATION NOTES

Dr. James B. Conant will undertake a two-year study of the education of teachers, beginning September 1, 1961, the Carnegie Corporation has announced. In his examination of the education of teachers from kindergarten through Grade XII, Dr. Conant will visit the campuses of numerous colleges and universities in various parts of the nation. The Educational Testing Service of Princeton, New Jersey, will administer the \$300,000 grant from the Carnegie Corporation. Assisting Dr. Conant will be a staff of five experts in teacher education.

The Institute of Asian Studies of St. John's University, Jamaica, New York, founded in September, 1959, had its first graduate students this year and published its first monograph on Lao Tzu's *Tao Teh Ching*. The Institute, directed by Dr. Paul K. T. Sih, offers a program of graduate instruction and research in the various civilizations of the East. In addition to the director, there are now two other faculty members: one teaching the history of Eastern civilizations and the other offering courses in elementary and advanced Chinese. In 1960, the Institute secured a basic collection of 1,500 volumes in Chinese.

Non-regionally accredited, liberal arts, degree granting, privately supported colleges now number seventy-seven or less, says William K. Selden, executive secretary of the National Commission on Accrediting, in an article entitled "The Forgotten Colleges" in *The North Central Association Quarterly* (April, 1961). The 1960-61 issue of the *Directory of Higher Education*, compiled by the U.S. Office of Education, lists 2,021 post-secondary institutions of which 651, or 32.3 per cent, are listed as not accredited by any regional association at the time of issuance of the *Directory*. Of the 651 non-regionally accredited institutions, 235 are junior colleges, 8 are non-degree granting, and 310 are two- to four-year institutions devoted primarily to specialized programs of study in the fields of art, music, religion, semi-engineering, and the like. The remaining 98, or 15 per cent, of the non-regionally accredited institutions include 18 which are devoted primarily to teacher training. Thus only 80 out of a total of 2,021 post-secondary institutions listed in the *Directory* can be said to be liberal arts, degree granting, privately supported, non-regionally accredited institutions. These 80 com-

prise 5.6 per cent of the 1,431 institutions listed as offering more than a two-year program or 11.1 per cent of the 717 four-year institutions which the Office of Education classified in 1957-58 as liberal arts colleges. In the period since the 1960-61 *Directory* was prepared, three of these 80 liberal arts institutions were granted regional accreditation, while one discontinued operation. It is predicted by the regional associations that approximately 12 might anticipate accreditation within the next year, another 14 within three years, and 21 more within five years. The remaining 29 have shown little tangible disposition to seek regional accreditation, and there is little indication that they could attain this status if they so desired. By 1966, therefore, less than 2.5 per cent of the 717 four-year liberal arts colleges will remain unaccredited by regional associations.

The Advanced Placement Program will be the subject of study at eight conferences to be held in June at the following universities: University of Oregon; Colorado State University; Duke University; Occidental College, Los Angeles; University of Washington; Carnegie Institute of Technology, Pittsburgh; University of Kansas; and Kent State University, Kent, Ohio. The purpose of the conference is to promote understanding of the Program and improve communications between school and college teachers and administrators. In 1959, the Advanced Placement Program had 5,862 candidates who took 8,265 examinations; they came from 546 schools and entered 391 colleges. In 1961, there were 10,531 candidates; they took 14,158 examinations, came from 890 schools and entered 567 colleges. Thus, the number of candidates increased 80 per cent, examinations 72 per cent, schools 63 per cent, and colleges 45 per cent. The candidates who took examinations in 1960 received a larger percentage of low grades than did those who took examinations in 1959. In mathematics, the percentage of 1's increased from 24 to 35; in physics, from 10 to 20; in biology, from 9 to 19, and in chemistry, from 4 to 16.

SECONDARY EDUCATION NOTES

The predictive validity of SCAT has been studied by Fred M. Smith at Louisiana State University and Agricultural and Mechanical College, the *Journal of Educational Research* (April, 1961) reports. Three hundred and forty-eight male and female students were used in the study of the School and College Ability Test for undergraduate academic achievement. The study is interesting in that prediction of long range undergraduate achievement was investigated. The validity coefficients for the first, second, third, and fourth college years respectively were .46, .35, .39, and .39.

The median teaching load of Catholic high-school teachers was found to be just .2 of a Douglass unit higher than that of public high-school teachers in a study of teaching loads just completed at The Catholic University of America by Rev. Paul E. Sheehy. Using the Douglass formula for measuring teaching loads, Father Sheehy measured the assignments of 729 full-time teachers in 39 Catholic high schools in the States of Minnesota, Iowa, Nebraska, North Dakota, and South Dakota. He compared his findings with those of a study done by Harl R. Douglass on the assignments of 1,545 public high-school teachers. The median load for the public high-school teachers studied by Douglass was 29.9 units; the median load for the Catholic high-school teachers studied by Father Sheehy was 30.1 units. Other findings of Father Sheehy's study include the following: (1) Teachers in large schools had, on the average, fewer different subjects, fewer daily class preparations, and less extra-class work than teachers in small schools. (2) The median load for brothers was 33.0 units, for laymen 31.3, for laywomen 29.9, for sisters 29.6, and for priests 27.6. (3) In academic subjects, median loads ranged from 25.4 in art to 30.6 in social studies. (4) For regionally accredited schools, the median teaching load was 29.8; for non-regionally accredited schools, it was 30.4 units.

A basic core program in social studies should be required for all pupils in Grades VII through XII, according to a recent recommendation of the Committee on Curriculum Planning and Development of the National Association of Secondary School Principals. The Committee maintains that students today need more and broader social studies than did their parents and teachers when they were young. Specifically, the Committee recommended that

all academically able pupils in junior high school be given the opportunity to take an elective social studies seminar that would cut across grade lines and that pupils in senior high school have a wide range of electives, dealing with contemporary problems in economics, sociology, and American foreign policy; European, modern, American and Latin American history; and social science disciplines and techniques. The Committee defended the teaching of controversial issues in the classroom. It stated that democracy depends upon a citizenry which keeps itself informed, searches actively for divergent points of view, evaluates courses of action in the light of available evidence and then acts on the basis of decisions made.

A revival of Latin in secondary schools was urged recently by Dr. Mason Gross, president of Rutgers University, speaking at a meeting of the Independent Schools Education Board. The study of Latin, he said, gives pupils a better sense of values and a more thorough grounding in English. He asserted that most freshmen enter college with little conception or understanding of the fundamental structure of the English language and many of them graduate from college without having learned to communicate their thoughts properly. He feels that more and better Latin courses in the secondary school would do much to correct this situation.

The National Science Foundation reports that there is a growing acceptance among teachers and students of a new high-school chemistry course which requires students to put forth ideas of their own. Known as the Chemical Bond Approach, the course was introduced experimentally in nine schools in 1959-60 and is now being tried in an additional sixty-six schools. The central theme of the course is understanding the forces acting between atoms and molecules and the processes in which chemical bonds are made and broken as reactions take place.

ELEMENTARY EDUCATION NOTES

Phonics is not the answer to the problem of teaching reading, although it should not be junked entirely, says Dr. Francis Keppel, dean of Harvard University's Graduate School of Education, in the foreword to a new book, *The Torch Lighters: Tomorrow's Teachers of Reading* (Cambridge, Mass.: Harvard University Press, \$1.00). The book is a Carnegie Corporation report involving seven collaborators, 74 teacher training institutions, and 372 colleges and universities. Phonics, Dr. Keppel points out, can be useful in combination with other methods of teaching reading. A large number of children at the present time don't learn to read, he states, because they are being taught by teachers of poor quality, who, in turn, are being supervised by teachers who are not current with new techniques and materials in the field of reading. To solve the teaching of reading, he maintains, we must first know more about the psychology of learning. A hopeful sign is that more psychologists in the last five years have become interested in this problem.

Teachers, librarians, and curriculum specialists can now locate material, from "acorns" to "zoos," especially suited to classroom needs and curriculum enrichment for kindergarten through Grade III by using the new *Subject Index to Books for Primary Grades* (Chicago: American Library Association, \$4.50). Nearly a thousand in-print trade books and textbooks are indexed under subject headings realistically chosen and geared to today's curricula. Individual index entries give author and title, exact page references, independent reading grade levels, read aloud grade levels, and clearly indicate fictionalized and non-fiction materials. Four curriculum specialists and seven library specialists assisted in the selection of titles.

The social studies curriculum for the second grade underestimates the seven-year-old's understanding of time, concludes J. D. McAulay of Pennsylvania State University in a study of the question "What Understandings Do Second Grade Children Have of Time Relationships?" reported in the *Journal of Educational Research* (April, 1961). McAulay was concerned with finding answers to questions such as the following: (1) Do second grade children understand the relationship of the past to the present? (2) Are these children capable of understanding periods of time? (3) Are these children capable of projecting themselves from the immediate

present into past time? (4) Do these children have an understanding of past social reality? (5) Do these children have an understanding of the continuity of time? The subjects of the study were 165 second grade and 62 third grade pupils. The third grade pupils were used to find evidence of a trend of the development of time understandings among very young children. Some of the specific findings of the study are: (1) Second grade children have difficulty associating the past with the present in the immediate environment. They have a better understanding of the time relationship of the present to the past if the facts involved are completely disassociated from self. (2) Second grade children seem to be capable of understanding periods of time. However, periods of time are more clearly understood if pivoted about events rather than persons or places. (3) Second grade children have some understanding of past social reality, if such is not related directly to the immediate concern of the child or his personal environment. (4) Second grade children seemingly have little understanding of the continuity of time, again particularly as related to the immediate and that closely associated with self.

Is the philosophy of individualized marking actually adhered to by teachers in schools where such is the stated policy of reporting pupil progress? Joseph W. Halliwell, a public school principal in New Rochelle, New York, reporting on an investigation he made of this question, concludes that fourth-grade and sixth-grade teachers in a district that had adopted an individualized system of reporting pupil progress did not assign marks on that basis. The report entitled "Report on Individualized Reporting" is published in *The Elementary School Journal* (April, 1961). Moreover, the findings on the individualized reporting program were markedly similar to the findings on traditional reporting of pupil progress in that grading was not independent of pupil intelligence and girls were significantly favored over boys.

NEWS FROM THE FIELD

If it is contrary to the Constitution to pay money to a school conducted under religious auspices, it is equally unconstitutional to give tax-supported funds to schools which promote religion under public auspices, maintains Dr. William W. Brickman, professor of education at New York University and editor of *School and Society*. Dr. Brickman makes this statement in an article entitled "For and Against Public Aid to Religious Schools," which is one of three articles on Church and State in Education carried in a special issue of *School and Society* (May 20, 1961). According to Dr. Brickman, there is ample evidence that in all parts of the country there are public schools and colleges, which, for all practical purposes, are religious in nature. He proposes that any Congressional or state bill which would restrict public money to the public school should withhold such money at the same time from any public school in which any religious doctrine, prayer, custom, ceremony, or celebration is taught or practiced. Moreover, he says that from the point of view of actual conditions, it is possible to regard the difference between the public school and the religious school as nebulous and tenuous. Consequently, unless the line of demarcation is made clear and definite, the policy regarding public support cannot, in all fairness and justice, discriminate between the public and the parochial school.

The National School Boards Association, meeting in Philadelphia early this month, according to an editorial in *The Catholic Standard and Times* (May 12, 1961), "roundly defeated a resolution supporting Federal aid for public education and then, to make sure its action would not be misunderstood, passed another resolution opposing 'further extension of Federal aid to education until the school boards of America express the need for such funds.'" *The Catholic Standard and Times* is a weekly newspaper published by the Archdiocese of Philadelphia.

Of the teachers in the public elementary schools in thirty-eight states, 58.8 per cent have bachelor's degrees, 17.7 per cent have master's degrees, 10.1 per cent have completed 90 semester hours of college work, 10.9 per cent have completed 60 semester hours, and 2.5 per cent have done less than 60 semester hours. This is reported in the NEA Research Division's Research Report 1961-R9, entitled

Teacher Supply and Demand in Public Schools, 1961. Data were not available in twelve states on the educational status of elementary-school teachers now employed in the public schools. State requirements for minimum certification for teachers have risen rapidly in the last ten years. In 1950, only seventeen states and the District of Columbia required four years of college training for both elementary and secondary school teachers. By 1960, another twenty-four states required four years of college for certification. In 1960, nine additional states required four years of college for high school teacher certification but not for elementary school teacher certification. In 1961, colleges will produce 139,061 bachelor's degree graduates who will be eligible for standard teaching certificates. The NEA claims that 240,000 new teachers will be needed in the public schools next September.

Freedom from clerical and routine tasks was listed as "of greatest importance" by teachers working as team teachers in the Fox Run Elementary School in Norwalk, Connecticut. Known as "The Norwalk Plan," the program is described in a brochure entitled *Team Teaching at the Fox Run Elementary School*, which has been prepared by the parents of the children in the school is being sold by the Norwalk Plan Coordinating Committee (228 Willow Street, Norwalk, Connecticut) at 50 cents a copy. The brochure contains a rather complete description of how the plan operates. It is claimed that by its use of a teacher aide in each team the plan keeps the cost of team teaching on a par with conventional schools. In contrast, other team teaching plans raise the operating costs approximately 15 per cent. At Fox Run, the team member-pupil ratio remains about the same as in the conventional public school classroom, 1 to 25 or 30. The team includes a team leader, one or more co-operating teachers, and a non-professional member, called a teacher aide. The teacher aide, by taking care of non-professional duties, saves each professional member of the team from 25 to 35 per cent of her time. Tests reveal some achievement gains over conventional teaching.

BOOK REVIEWS

AMERICAN CATHOLICISM AND THE INTELLECTUAL IDEAL, edited by Frank L. Christ and Gerard E. Sherry. New York: Appleton-Century-Crofts, Inc., 1961. Pp. xiii+318. \$2.85.

The editors of this volume have presented us with a compendium of stimulating reflections by Catholics and non-Catholics, native and foreign born, on American Catholicism and the scholarly ideal. The book is a rare treat, be it regarded as a sampler to be picked up occasionally, a buffet from which one may systematically select appropriate intellectual morsels, or a banquet table quite tempting to the voracious intellect seeking to be filled with this particular subject. It is divided into five functionally distinct parts.

The opening section contains excerpts from the *Summa Theologica*, *IIa-IIae*, qq. 166, 167, and 168. These useful passages on the virtue of studiousness might well have been supplemented by a page or two from *De Veritate*, q. 11. The second, and largest, section of the book offers comments by 131 observers on the ideal of scholarship as it has found expression, implementation, and neglect among American Catholics. This section is divided into readings from four periods: 1790-1884, 1885-1918, 1919-1945, and 1946-1958. While there is clearly room to dispute this or that inclusion or exclusion, the editors must be congratulated for a splendid job over all of research and selection.

The third major division presents the substance of Monsignor John Tracy Ellis' significant critique of American Catholics and the intellectual life, along with the favorable opinions of six reviewers. The editors regard the Ellis paper as the pivotal point in American Catholic scholarship. This observation seems fully justified in the light of the positive acceptance the paper has received in comparison with the cold reception accorded previous statements of the kind by equally qualified observers.

A fourth section of the book offers selections from papal pronouncements on Catholic education. The fifth and final division of this paperbound book is intended for use by teachers and students. It offers a number of probing discussion questions on the historical periods represented, the authors and issues found in each, and suggests topics for long and short research papers. The value of this portion of the book is greatly enhanced by the inclusion of a twelve-

page bibliography of additional articles on the intellectual ideal which can be found in five leading Catholic publications. While the general reader might have been helped by the addition of a detailed topical index, the research intent of the book logically precludes such a "pony." Furthermore, while the introductions to each of the four historical periods are the weakest features of the book, the editors indicate that their desire is to encourage independent reading on the corresponding social, economic and political developments.

A mere skimming of the book will demonstrate that the tradition of self-criticism has long flourished among American Catholic scholars. Passages showing this dominate the 156 subdivisions of the book. In fact, only eleven readings take even a partially favorable view of our intellectual achievements. While the book accordingly is directed at college and graduate study, some selections have a bearing on pre-school, elementary and secondary education. It is also interesting to note that seminaries and motherhouse colleges come in for some of the strongest remarks regarding the failure to develop scholarship. This is a tantalizing situation since of the 131 writers quoted, two are Sisters and 61 are priests or bishops. Let us hope so much self-criticism shall not be in vain!

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CHRETIEN, TROYES, AND THE GRAIL by Urban T. Holmes, Jr., and Sister M. Amelia Klenke, O.P. Chapel Hill, N.C.: University of North Carolina Press, 1959. Pp. vii + 230. \$5.00.

THE QUEST FOR THE HOLY GRAIL: A Literary Study of a Thirteenth-Century French Romance by Frederick W. Locke. Stanford, Calif.: Stanford University Press, 1960. Pp. 126. \$3.50.

The reviewer here takes the opportunity to present two recent productions on the Grail Legend, the first by a former teacher, the other by a former colleague. For some seventy-five years now much has been written concerning the Legend of the Holy Grail, the literature filling many volumes of controversy. For some the Grail was the chalice of the Eucharist, for others the horn of plenty found in Celtic mythology; others again found it a phallic symbol when

taken in conjunction with the Bleeding Lance. Celtic origins for the legend have been postulated by a good many scholars who themselves could read no Celtic language, who unwittingly drew upon old books themselves based upon outmoded notions of ancient mythology. Both the following works leave aside the baffling questions of origins and quite correctly study the pertinent texts in their own milieu.

Professor Urban T. Holmes, Jr., is Kenan Professor of Romance Philology at the University of North Carolina and Sister M. Amelia is Chairman of the French Department at the College of St. Mary of the Springs, Columbus, Ohio. Both authors have collaborated in a volume which stresses the Judaeo-Christian themes and allegory of Chretien de Troyes' *Conte del Graal*. The work represents a culmination of their studies carried on over a period of the past decade. It has not always met with favorable reception, but they have gone on valiantly despite criticism. Their object is to give us a careful analysis of the work in the light of the background of Chretien and thereby the better to understand what we do have of this unfinished *Conte*. In recent years Professor Holmes has become intensely interested in mediaeval architecture, house and town plans, and so forth, and this bears fruit in his study of the whole locale of Troyes. The end papers of the book show the reconstructed town-plan of Troyes in the twelfth century, the relation of the Jewry to the cloister, the market place, main avenues, and so on. It was an important center for Christian and Jew alike, and here it was that Chretien, possibly bearing that very unusual name because he was a converted Jew, sought to effect the conversion of his former coreligionists to Triumphant Christianity. This he felt he could best do by continuing to write as he had done before in his romances, but to make this last work a spiritual ascent, contrasting virtues against vices and of *Ecclesia* versus *Synagoga*. This in brief is Holmes' own contribution to the work.

Sister Amelia analyzes the *Prologue* of Chretien's work, most of which paraphrases the Scriptures and lauds Philip of Flanders, the patron of the work. (pp. 91-107) Other chapters study the interrelations of history, art, and literature of the author's day, the rich symbolism of the liturgy, the richly-stained glass, the architecture, the complete cultural background of the period. It was at the very time when the Church was making its greatest advances in material as well as spiritual aspects. Here the fine plates in the book bring out

to best advantage the artist's themes. The *Ecclesia-Synagoga* conflict, militant Christianity *versus* Judaism is found portrayed in stained glass windows, in tapestries and mosaics, on the very portals of the famous cathedrals. This reviewer firmly believes that the authors have succeeded in their purpose, which was to interpret a twelfth-century poet "through his own words and in the light of twelfth-century history, art, and literature" believing that all these must have made a deep impact upon any well-educated man of the time such as Chretien himself apparently was.

A useful appendix gives a partial list of scholars and some of their views regarding Chretien, both bibliographical and critical. However, one is surprised that even a partial listing should not contain the late A. C. L. Brown's *Origin of the Grail Legend* (Cambridge: Harvard University Press, 1943). Similarly the Romans destroyed the Temple at Jerusalem in 70 A.D., not 77 as Holmes avers. (p. 75)

The author of *The Quest for the Holy Grail* served as instructor in Romance languages at The Catholic University of America for four years, and the book is the outgrowth of a Harvard doctoral dissertation. It were well perhaps that the academic world should more often be treated to a work of this type—a book that comes from a scholar's more mature thinking, something that does not bear the all too apparent earmarks of an essay that was pushed through in a hurry to obtain a coveted degree.

Professor Locke puts the whole question where it rightly belongs, in the twelfth-century Renaissance which saw the beginnings of the great universities, intellectuals as Abelard, saints like Bernard, the beginning of medical studies, the revival of Roman legal studies, the glory of Cistercian monasticism, and the heresy of courtly love. Basing his work upon the literary study of the *La Queste del Saint Graal* he studies first the Scriptural patterns where such mediaeval exegetes as Rupert of Deutz and Hugh of St. Victor are quoted. The liturgical pattern is next studied, emphasis being placed upon the fact that the *Queste* begins at Nones of a Saturday before Pentecost, the liturgical end of the preparation period of that great feast, which opens with the following canonical hour, the First Vespers for Pentecost. The prayers of both Mass and Office are studied for background of the romance. The *Queste* has long been recognized as the work of an unknown Cistercian monk who was a mystic of a high order. The present study aims to show how he blended his entire

thirteenth-century background to make it a Christocentric work.

For all of that, the work fails to convince one. Like a good many young men of the literary type, Professor Locke hurries on to the discussion of higher questions without first grounding himself in the fundamental texts at hand. Misquotations of his primary sources vitiate the work and this review will list only the more flagrant errors.

P. 103, fn. 5: "tuba proclamat," *not* "tubae proclamat." P. 108, fn. 11: "quem primum Deus condidit," *not* "quem Deus condidit"; fn. 13: "Rex regum et Dominus dominantium," *not* "Rex regum dominantium." P.109, fn. 13: "abripuissent" *not* "abruissent." P.111, fn. 14: "mysteriorum gratiam," *not* "m. gratias." P.112, fn. 20: "quem ait non esse venturum," *not* "quem sit non esse venturum"; fn. 26: "verus Rex justitiae," *not* "verus justitiae"; *ibid.*: "id est oblationis et vini in toto orbe terrarum offertur," *not* simply "id est oblation offertur." He could have strengthened his own position by correctly quoting Hugh of St. Victor, "regens per se dicit ad se," where he omits the two final words. (p. 82) The translation given on page 83 should then read, ". . . guides and by himself directs to himself." His repunctuation is not always felicitous; "corpus enim Christi esse Ecclesiam, tamquam filii ejus, audistis" is turned into "corpus enim Christi esse Ecclesiam tanquam filii, ejus, audistis." (p. 83) Again on page 91 he misquotes St. Bernard "dulcis lectulus illius crucis tuae lignum" where the texts read: "dulcis lectulus illud crucis tuae lignum." So too, on page 117, he quotes St. Augustine who in turn quotes Solomon and adds that the italics are his when actually Abbe Migne had put them there over a century ago.

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NEWMAN THE THEOLOGIAN by J. H. Walgrave, O.P. New York:
Sheed and Ward, 1960. Pp. ix+378. \$8.50.

Cardinal Newman's *An Essay on the Development of Christian Doctrine* will forever remain one of the more excellent volumes which adorn that selective shelf whereon are placed books which have uniquely thrust forward the history of ideas. Father Walgrave's work is an erudite and sympathetic attempt to present, understand

and evaluate the highly personal theory contained in the *Essay*. Is the Faith today (1845) the same as that entrusted to the Apostles? Newman said "Yes." Did Newman successfully show that this was the case? Father Walgrave's answer is "Yes." Newman can not be identified with the Modernists. (pp. 283 ff) But, cautions the author, his theory is not without its difficulties. Though dealing with a problem of identity, Newman never offered a clear explanation of what he meant by this term. (pp. 305 ff) His use of analogy was apt to lead him to minimize the real differences between things. (p. 299) Nor did he ever give a full explanation of what his "first principles" were. (pp. 115, 143, 291, 300) Father Walgrave concludes, however, that Newman's theory of the development of doctrine is "logically self-consistent" and "provides a very useful starting point for explaining the actual facts." (p. 305)

The author's task was not an easy one. While the doctrine of the *Essay* was his starting point, he could present a full picture of Newman's thought only by quoting fourteen other works as well. The resultant wall of notes which darkens the bottom of almost every page serves not only to uphold the author's assertions and paraphrases, but also to guide the reader to Newman's original expressions. A supplementary book which has appeared since Walgrave's French edition in 1957 and which would admirably underscore some of his undocumented passages is the *Autobiographical Writings*. Compare, for example, Walgrave's remark that "every conception of life is the expression of a moral state" (p. 292) with Newman's analysis of mortal sin in the *Autobiographical Writings*. (pp. 232 and 237)

Father Walgrave's book has great value for seminary educators. It shows how Newman is the precursor of much that is accepted today as modern thought, for example, existentialism (p. 237) and personalist psychology. (p. 293) It presents a brief summary of the contemporary arguments for God from conscience and places Newman's in relation to these. (pp. 214 ff.) It also provides important reflections regarding Newman's mistrust of metaphysics (pp. 206, 218, 337-340) and his refreshing esteem for true theology. (pp. 125, 185 ff.) This book indeed reminds us that the Cardinal's works ought to be required doctrinal and spiritual reading in every seminary curriculum.

The book likewise has an indirect value for educators generally.

Teachers of high-school courses in apologetics would do well to re-examine their common reliance upon "paper logic" in the light of Newman's personalist approach. His stress on reverence, docility, submission, humility, and honesty with self is more in harmony with the needs of the adolescent temperament than rationalistic demonstration. Also, the often misconstrued statement of Pius XI regarding the liturgy as teacher is given meaning in the presence of Newman's thought on "first principles," apologetics, and human nature as summarized.

Again, just as Father Walgrave's research points the way to certain studies yet to be made in philosophy and theology to put Newman's theory in a more precisely focused perspective, (pp. 214, 238, 364) his book suggests studies in education which could illustrate Newman's contemporaneity here, for example, a comparison of Thorndyke's "original human nature" with Newman's theory of "first principles," or a comparison of Newman's personalism with organismic theories of learning.

This was evidently a costly book to translate and publish. Several mechanical errors are obvious. The title line on page 123 is not consistent with the rest of the chapter. Note 1 on page 179 should refer back to note 5 rather than to note 4 on page 175. Note 5 on page 183 should read "through" and not "though." "Gardell" on page 285 should read "Gardiel" as note 3 correctly indicates. Finally, while the work has a rather complete table of contents, its usefulness would have been enhanced by a detailed index.

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THE WORLD OF THE PHARAOHS by Hans Baumann. Color Photographs by Albert Burges. Line Drawings by Hans Peter Renner. New York: Pantheon Books, 1960. Pp. 255. \$4.00

This book was first published in Germany under the title of *Die Welt der Pharaonen* and has been translated by Richard and Clara Winston. It tells the story of the times of the Pharaohs through a new technique: An archaeologist tells the story to his son who is very close to the people of an Egyptian village who do not wish to

move out of the old caves to the new location that has been prepared for them. Not only is the whole history of the old Egyptian royal family admirably told, but the work of modern archaeologists such as Reisner, Champollion and Carter is described. The book is well adorned with beautiful colored plates which depict not only the old ruins with their art work, but the life of the modern Egyptians as well, still engaged in working the soil as their forefathers did in the time Joseph went to Egypt. A glossary of terms is included and even the endpapers have a facsimile of the hieroglyphic writings. This is an enjoyable book for the teen-agers, but even the oldsters will read it with pleasure and admire the superb plates and the many line drawings.

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PERSONALITY DEVELOPMENT AND ADJUSTMENT IN ADOLESCENCE by
Alexander A. Schneiders. Milwaukee: Bruce Publishing Co.,
1960. Pp. x + 473. \$5.75.

Alexander A. Schneiders is perhaps the most outstanding Catholic writer in the field of psychology. If it is possible to do so, this book will enhance his reputation. What is most noteworthy about *Personality Development and Adjustment in Adolescence* is the tremendous number of studies that have been analyzed for purposes of drawing empirically-derived generalizations pertinent to the various phases of adolescent development. There are, for example, more than fifty studies cited on the moral and religious development of the adolescent. There isn't a more thoroughly documented text in the field, but, in spite of this, the book is quite readable.

In the Preface, Schneiders states that this book started out as a revision of his 1951 *Psychology of Adolescence*, but that it developed into much more than a revision. Readers who are familiar with both books will substantiate Schneiders' statement, for this book covers far more than was treated in the 1951 book. Essentially, *Personality Development and Adjustment in Adolescence* is concerned with three major topics: the physiology of adolescence, the psychology of adolescence, and the sociology of adolescence. As he thoroughly explores the literature on each of these topics, Schneiders lists the

principles which should determine and govern the behavior of teachers and others who are charged with the responsibility of working with adolescents.

Entitled "Counseling the Adolescent," the last chapter contains in capsule form a statement of twenty-two principles that have a bearing on the theme of the chapter. This chapter serves as both capstone and summary and pulls together very effectively the major points made earlier in the text. Supplementing the textual material are a list of selected readings at the end of each chapter, a glossary, and a film bibliography.

I plan to adopt this text.

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CLASSICS IN BIOLOGY. A COURSE OF SELECTED READINGS BY AUTHORITIES. Introductory Reading Guide by Sir S. Zuckerman. New York: Philosophical Library, Inc., 1960. Pp. xxxii + 351. \$6.00.

This set of biological classics is subdivided into three major groups dealing with (1) the unity of life; (2) the diversity of life; and (3) biology and health. Selections from the writings of thirty-six outstanding scientists of both the nineteenth and the twentieth century, some of them our contemporaries, are combined in a single volume having a remarkable unity of thought despite divergencies of time, nationality, and scientific discipline. Among those who handle their subjects from divergent views are John E. Harris, Charles Darwin, Norbert Wiener, Lord Lister, Julian Huxley, and Alexander Fleming. The book includes a glossary of terms for the lay reader and more than eleven pages of biographical notes on the contributing authors. The index distinguishes titles of lectures from general topics. There is a short bibliography of recommended supplementary reading material.

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BOOKS RECEIVED

Educational

Allen, Patricia H. (ed.). *Best Books for Children*. 3rd ed. New York: R. R. Bowker Co. Pp. 208. \$3.00.

Andre, S. C., Brother, and Maguire, Joseph H. *What Is Your Vocation?* Notre Dame, Ind.: Fides Publishers. Pp. 127. \$0.95.

Butler, O.P., Richard. *Religious Vocation*. Chicago: Henry Regnery Co. Pp. 167. \$4.00.

Costello, Lawrence F., and Gordon, George N. *Teach with Television*. New York: Hastings House Publishers, Inc. Pp. 192. \$5.50.

Dawson, Christopher. *The Crisis of Western Education*. New York: Sheed and Ward. Pp. 246. \$3.95.

Grieder, Calvin, and others. *Public School Administration*. New York: Ronald Press Co. Pp. 642. \$8.00.

Griffiths, Daniel E. *Administrative Theory*. New York: Appleton-Century-Crofts, Inc. Pp. 123. Paper.

Gruber, Edward C. (ed.). *Substitute Teacher of Common Branches. Elementary Schools, Grades 1—6*. New York: Arco Publishing Co., Inc. Pp. 256. \$5.00.

Hopper, Vincent F., and Gale, Cedric. *Essentials of Effective Writing*. Great Neck, N.Y.: Barron's Educational Series, Inc. Pp. 224. \$1.50 paper; \$3.50 cloth.

Hopper, Vincent F., and Gale, Cedric. *Practice for Effective Writing*. Great Neck, N.Y.: Barron's Educational Series, Inc. Pp. 192. \$1.50 paper.

Mallery, David. *New Approaches in Education*. Boston: National Council of Independent Schools. Pp. 192. \$1.00.

Moss, Bernice, and others (eds.). *Health Education*. 5th ed. Washington, D. C.: National Education Association.

Parker, Franklin. *African Development and Education in Southern Rhodesia*. Columbus: Ohio State University Press. Pp. 165. \$1.75.

Phenix, Philip H. (ed.). *Philosophies of Education*. New York: John Wiley and Sons, Inc. Pp. 137. \$1.90.

Steckler, Phyllis B. (ed.). *Textbooks in Print 1961*. New York: R. R. Bowker Co. Pp. 324. \$3.00.

General

Austen, Jane. *Sense and Sensibility*. New York: Washington Square Press, Inc. Pp. 332. \$0.45.

Brillet, C.Or., Gaston. *Meditations on the Old Testament*. Trans. Jane Wynne Saul, R.S.C.J. New York: Desclee Co., Inc. Pp. 274. \$3.75.

Byrne, Donn. *Messer Marco Polo*. New York: Washington Square Press, Inc. Pp. 120. \$0.45.

de Onis, Harriet. *Cuentos y Narraciones en Lengua Espanola*. New York: Washington Square Press, Inc. Pp. 304. \$0.60.

Epistle of St. Paul the Apostle to the Romans. Derby, N.Y.: St. Paul Publications. Pp. 86. \$0.35.

Flaherty, S.J., William B., and Twomey, S.J., Louis. *Questions and Answers on Communism*. St. Louis: Pamphlet-A-Month Guild. Pp. 24. \$0.10.

Fair, A.A. (Erle Stanley Gardner). *You Can Die Laughing*. New York Pocket Books, Inc. Pp. 165. \$0.35.

First Epistle of St. Paul the Apostle to the Corinthians. Derby, N.Y.: St. Paul Publications. Pp. 76. \$0.35.

Gould, Joseph E. *The Chautauqua Movement*. New York: University Publishers, Inc. Pp. 108. \$4.50 cloth; \$1.45 paper.

Hammett, Dashiell. *The Maltese Falcon*. New York: Permabooks. Pp. 178. \$0.35.

Lefebvre, Dom Georges. *The Well-Springs of Prayer*. New York: Desclee Co., Inc. Pp. 79. \$1.75.

Schiffer, Don (ed.). *The 1961 Major League Baseball Handbook*. New York: Giant Cardinal Edition. Pp. 200. \$0.50.

Second Epistle of St. Paul to the Corinthians. Derby, N.Y.: St. Paul Publications. Pp. 54. \$0.35.

Shakespeare, William. *Henry IV, Part II*. Ed. by Louis B. Wright. New York: Washington Square Press, Inc. Pp. 126. \$0.45.

Smith, Vincent Edward (ed.). *The Philosophy of Physics*. Jamaica, N.Y.: St. John's University Press. Pp. 82.

Subscription Books Bulletin Reviews 1956-1960. Chicago: American Library Association. Pp. 217. \$5.00.

Thonssen, Lester, and Finkel, William L. *Ideas that Matter*. New York: Ronald Press Co. Pp. 273. \$2.75.

Weber, Ralph E. *Notre Dame's John Zahm*. Notre Dame, Indiana: University of Notre Dame Press. Pp. 214. \$5.00.

NEWS OF PRODUCTS AND SERVICES

CATHOLIC INSTITUTIONAL COOKBOOK

The *Catholic Food Manual*, a cookbook of over 440 pages, with over 1,000 recipes for rectory, convent and institutional use, has just been published. Drawing on his experience as Food Service Director for Notre Dame Catholic High School in Bridgeport, Conn., and Stonehill College in North Easton, Mass., Bro. Herman E. Zaccarelli has gathered together the basic knowledge needed for institutional kitchen menu planning and food preparation. The book contains a plasticized cover which is easily wiped with a damp cloth, and a complete index, together with clear, sharp photographs. Published by: *Joseph F. Wagner, Inc., 53 Park Pl., New York 7.*

STAK 'N' GANG CHAIRS

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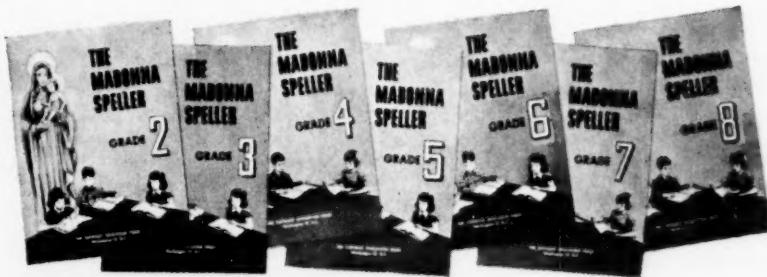
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